THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From the American Monthly Magazine.

Life in Death.

THE veil has dropp'd. Her spirit now,
Intense with life, has soar'd above:
And dwelleth where the seraphs bow,
And sing their holy hymns of love.
The seed hath sprung into a tree;
The flower hath burst its bud; the immortal soul is free.

O! death is full of life! Nought dies
But that which should. Earth takes its own,
That the ethereal may arise,
And dwell by the eternal throne;
Death is the full outshining light
Of that unending morn which knows no night.

Death can but take his own. The earth
Can only ask what she did give;
Then let the heaven-born mind have birth,
That it eternally may live;
Oh! let it cast its outer frame,
And rise, a living soul, to Him from whom it came.

THE CHURCHMAN.

From the British Magazine.

CHURCH OF THE FATHERS.

APOLLINARIS.

No passage of early ecclesiastical history is more painful and more instructive than the fall of Apollinaris into heresy. It becomes so from his high repute for learning and virtue, his intimacy with the great catholic champions of his day, his former services to the Church, the temptation which seems to have led to it, the comparative insignificance of his error at first, yet the deplorable defection from the faith at which he, or at least his school, in no long time arrived. He began with the denial of our LORD's human soul, or rather of the intellectual part of it; which he considered was supplied by the Eternal Word incarnate. His object in this was to secure more completely the doctrine of the divinity of our LORD's person, to impress upon the mind, that he who came on earth, who taught, acted, and suffered, was GOD, and not a man, in every thought, word, and deed, though acting through and in human nature; and he did so with an especial view of overthrowing Arianism, which denied this essential and singular characteristic of him who had appeared among men in their form and nature. His error, slight as it may appear in itself to orthodox Christians of this day, is in one point of view even slighter still, at first sight, in the judgment of the theologian, who bears in mind that, according to the catholic creed, our LORD, though perfect man, as far as nature is concerned, is not a man in the sense in which any given individual of the species is such, his person or subsistence not being human, but divine. Apollinaris seemed to say no more than this, that our LORD had not that particular part of human nature in which personality seems to reside, viz. the rational part of the soul. Such was the seemingly trivial character of his doctrinal error; it ended, however, in no many years, and by no difficult or complicated a process, when we come to inspect it, in a variety, or rather an alternative, of the most grievous and wildest tenets—in the belief, on the one hand, that CHRIST's body was only in appearance flesh; or, on the other, that it was created out of the very substance of ALMIGHTY GOD.

This was the incredible aberration of a grave, a literary, an aged man, some of whose writings are still extant, and evince a vigor and elegance of mind not inferior to any writer of his day. A sort of shadowy gnosticism seemed to revive in the person of a dialectician, versed in all the accomplishments of Grecian philosophy and rhetoric. A brief sketch of his history, and of the conduct of the Church toward him, may not be out of place in this series of views, as they may be called, of primitive Christianity.

His father, who bore the same name, was a native of Alexandria, by profession a grammarian or schoolmaster; who, passing from Berytus to the Syrian Laodicea, married and settled there, and eventually rose to the presbyterate in the church of that city. Apollinaris, the son, was born there in the early part of the fourth century, and was educated for the profession of rhetoric. After a season of suspense, as to the ultimate destination of his talents, he resolved on dedicating them to the service of the Church; and, after being admitted into reader's orders, he began to distinguish himself by his opposition to philosophical infidelity. His work against Porphyry, the most valuable and elaborate of his writings, was extended to as many as thirty books. During the reign of Julian, when the Christian schools were shut up, and the Christian youth debarred from the use of the classics, the two Apollinares, father and son, exerted themselves to supply the inconvenience thence resulting from their own resources. They wrote heroical pieces, odes, tragedies, and dialogues, after the style of Homer and Plato, and other standard authors, upon Christian subjects; and the younger wrote and dedicated to Julian a refutation of Paganism, on the grounds of reason.

Nor did Apollinaris confine himself to the mere external defence of the Gospel, or the preparatory training of its disciples. His expositions on Scripture were the most numerous of his works; he especially excelled in eliciting and illustrating its sacred meaning, and had sufficient acquaintance with the Hebrew to enable him to translate or comment on the original text. There was scarcely a controversy of the age, prolific as it was in heresies, into which he did not enter. He wrote against the Arians, Eunomians, Macedonians, and Manichees; against Origen and Marcellus; and in defence of the Millenarians. So great was his fertility, that it was a saying, that he had stocked the world with his writings.

Such a man seemed to be raised up providentially for the Church's defence in an evil day; and for a while he might be said, resolutely and nobly to fulfil his divinely appointed destiny. The Church of Laodicea, with the other cities of Syria, was at the time in Arian possession; when the great Athanasius passed through on his return to Egypt, after his second exile, (A. D. 348,) Apollinaris communicated with him, and was in consequence put out of the Church by the bishop in possession. On the death of Constantius, the cause of orthodoxy prevailed; and Apollinaris was consecrated to that see, or to that in Asia Minor which bears the same name.

Such was the station, such the reputation of Apollinaris, at the date of the Council held at Alexandria, A. D. 362, for settling the disorders of the Church; and in the proceedings of this celebrated assembly the first intimation occurs of the existence of that doctrinal error by which he has been since known in history, though it is not there connected with his name. The troubles under Julian succeeded, and diverted the minds of all parties to other objects. The infant heresy slept till about the year 369, when it gave fresh evidence of its existence by the presence of a number of persons, scattered about Syria and Greece, and professing it in one form or other, and gave rise to a council in the former country for its condemnation. We find that even at this date it had run the full length of the extravagances already specified; still the name of Apollinaris is not connected with them. The council, as I have said, was held in Syria, but the heresy which occasioned it had already, it seems, extended into Greece; for a communication which the assembled bishops addressed to Athenasius elicited from him a letter, still extant, addressed to Epictetus, Bishop of Corinth, who had also written to him on the subject. This letter, whether from tenderness to Apollinaris, or from difficulty in bringing the heresy home to him, still does not mention his name. A work written by Athenasius against the heresy, at the very end of his life, with all the vigor and richness of thought which distinguish his writings generally, is equally silent; as are two letters to friends about the same date, which touch more or less on the theological points in question. All these treatises seem to be forced from the writer, and are characterized by considerable energy of expression: as if the Catholics were really perplexed with the novel statements of doctrine, and doubtful how Athenasius would answer them, or at least required his authority before pronouncing upon them; and, on the other hand, as if the writer were fearful of conniving at them, whatever private reasons he might have for wishing to pass them over. Yet there is nothing in the history or documents of the times to lead one to suppose that more than a general suspicion attached to Apollinaris; and, if we may believe the statement of the latter, Athanasius died in persuasion of his orthodoxy. A letter is extant, written by Apollinaris on this subject, in which he speaks of the kind intercourse he had with the Alexandrian prelate, and of their agreement in faith, as acknowledged by Athanasius himself. He claims him as his master, and at the same time slightly hints that there had been points to settle between them, in which he himself had given way. In another, written to an Egyptian bishop, he seems to refer to the very epistle to Epictetus noticed above, expressing his approbation of it. It is known, moreover, that Athanasius gave letters of introduction to the western bishops, to Timotheus, Apollinaris' intimate friend, and afterward the most extravagant teacher of his sect, on the ground of his powers of defending the truth against the Arians.

Athanasius died in A. D. 373, and that bereavement of the Church was followed, among its calamities, by the open avowal of heresy on the part of Apollinaris. In a letter already referred to he claims Athanasius as agreeing with him, yet proceeds to profess one of the very tenets against which Athanasius had written. In saying this, I have no intention of accusing so considerable a man of that disingenuousness which is almost the characteristic of heresy. It was natural that Athanasius should exercise an influence over his mind; and it was as natural that, when his fellow-champion was taken to his rest, he should find himself able to breathe more freely, yet be unwilling to own it. While indulging the speculations of a private judgment, he might still endeavor to persuade himself that he was not outstepping the range which Scripture had prescribed, and the Church catholic witnessed. On the other hand it appeared that the ecclesiastical authorities of the day, even when he professed his heresy, were for a while incredulous about the fact, from their recollection of his former services and faith, and the hope that he was but carried on into verbal extravagances by his opposition to Arianism. Thus they were as unwilling to denounce him as a heretic as he to confess it. Nay, even when he had lost shame, attacked the Catholics with violence, and formed his disciples into a sect, not even then was he himself at once publicly animadverted on, though his creed was anathematized. His first condemnation was at Rome, five years after Athanasius' death, in company with Timotheus, his disciple. In the general Council of Constantinople, several years later, his sect is mentioned as existing, with directions how to receive back into the Church those who applied for reconciliation. He outlived his council about ten years; his sect lasted only twenty years beyond him; but in that short time it had split into three distinct persuasions, of various degrees of hetorodoxy, and it is said to have fallen more or less into the errors of Judaism.

AN EPITOME OF THE HISTORY OF THE AMERICAN EPISCOPAL CHURCH.

BY THE REV. HENRY CASWALL.

HISTORY OF THE CHURCH FROM THE YEAR 1800 TO THE PRESENT TIME.

(*Concluded from page* 1136.)

AT the first General Convention held within the present century, a question was raised which created much discussion. Bishop Provoost, of New-York, informed the House of Bishops, that on account of ill health and domestic affliction, he had resigned his episcopal jurisdiction at the last meeting of his Diocesan Convention. It appeared also that in consequence of this resignation another person had been elected to succeed to the episcopacy. The House of Bishops, doubting the propriety of sanctioning resignations within their body, declined acting to that effect; but consented to consecrate an assistant bishop, who might discharge any episcopal duties with the consent of his senior prelate. Conformably with the line of conduct thus laid down, several assistants have at different times been consecrated, who have succeeded to the entire episcopate at the dissolution of their respective diocesans. In the same Convention, after repeated debates, the thirty-nine articles of the Church of England were for the first time ratified, without even the change of their obsolete diction.

At the General Convention of 1808 the House of Bishops acquired the full power of a negative upon the acts of the lower house. Previous to this four-fifths of the clerical and lay delegates could accomplish a measure without the concurrence of the superior body. On this occasion the version of the Psalter by Tate and Brady was sanctioned, and a number of hymns were added to the collection already in use. According to a canon of the last Convention, a pastoral letter from the House of Bishops to the members of the Church was drawn up by them, and read to the House of Clerical and Lay Deputies.

The period had now arrived when the Church was to rise from its depressed condition, and to occupy a lofty stand in the cause of pure and undefiled religion. The greater part of those clergymen who had entered its ministry supported by the laws and beneficence of England had now quitted the stage, and their places had been supplied by those who were not only sons of the soil, but who had been trained up under the influences of a Church relying solely upon its own resources. The infidelity and lukewarmness which had prevailed during the latter part of the preceding century were now rapidly giving way throughout the continent, and many persons of powerful intellect and devoted spirit were added to the ranks of the ministry. In 1811 the number of bishops was eight, two of whom were coadjutors to the aged diocesan of New York. The clergy were divided nearly in the following proportion. In the Eastern Diocese, (composed of Massachusetts, Rhode Island, Vermont, and New Hampshire,) 15; in Connecticut, 30; in New York, 44; in New Jersey, 17; in Pennsylvania, 20; in Delaware, 5; in Maryland, 35; in Virginia, 50; in South Carolina, 15; in Georgia, 1. About the same period Dr. Bowden, of New York, distinguished himself as a controvertist in behalf of episcopacy, and like Dr. Johnson in the preceding century, attracted much attention to that neglected and unpopular subject.

The region west of the Allegany mountains was now rapidly increasing in population, and the necessity of supplying it with a valid ministry began to be apparent. Other denominations had already pre-occupied the ground to a considerable extent, and only two or three clergymen of the Church were to be found in the immense valley watered by the Mississippi and its tributary streams. In 1811 a letter was addressed to Bishop White by the Rev. Joseph Doddridge, a clergyman settled near the Ohio river, urging the appointment of a missionary bishop for the new country in which he resided. The weakness of the Church, with other circumstances, prevented immediate action upon this important point, and the opportunity offered by the infant state of those vast regions was for ever lost. The injury formerly experienced through the want of an episcopate in the East, was now more than realized in the West, and vast numbers of the inhabitants became the prey of wild fanaticism and enthusiastic delusion.

About the same time the Church in Vermont was organized, and admitted into union with the General Convention. Measures were also taken to regain to the Church, by a legal process, the lands formerly held by the Propagation Society in that State. These measures were afterward delayed by the war with Great Britain; but eventually, after a protracted litigation, they proved successful, and a considerable portion of the property was recovered.

Hitherto all persons desirous of preparing for the ministry of the Church had labored under great disadvantages. Few colleges were under episcopal control, and even there theological education was neglected. The candidates were therefore compelled to pursue their studies under the direction of clergymen encumbered with parochial duties, or to resort to the institutions of dissenting denominations. Accordingly, about the year 1814, Bishop Hobart, of New York, issued proposals for the establishment of a divinity school under the superintendence of himself and his successors. The deputies to the General Convention from South Carolina were also instructed to propose a similar scheme. The subject was for some time under consideration; and finally in 1817 it was resolved to establish a theological seminary at New York for the benefit, and under the control of the entire Church. In the same year the Diocese of North Carolina was admitted into union with the General Convention, and measures were adopted to organize the Church in the State of Ohio. The Rev. Philander Chase was consecrated to the episcopate of the latter diocese in 1819, and the Rev. J. S. Ravenscroft to that of the former in 1823. New Jersey had been provided with a bishop, the Rev. Dr. Croes, as early as 1815; and from this period the advancement of the Church proceeded with almost unexampled rapidity. In 1814, the number of clergy was little more than 240, but in the course of twenty years it was more than trebled; and the increase of congregations was in an equal proportion.

The destitute state of the western country led to the formation of a missionary association in Pennsylvania about the year 1818. By this association several missionaries were sustained in Pennsylvania and Ohio, and some churches were planted. In a few years this society assumed a more extended form, and under the auspices of the General Convention, became known as the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church." For many years its operations were extremely limited, and it was not until 1830 that it produced any considerable benefit. In the meantime the General Theological Seminary received a constant accession of students, and a second institution of the kind was established at Alexandria, designed especially to promote the interests of religion in Virginia, and other southern dioceses. Bishop Chase also proceeded in 1824 to England, in the hope of obtaining assistance toward the foundation of a seminary of sacred learning in Ohio. His efforts were successful; and he returned with between twenty and thirty thousand dollars, the fruits of the benevolence of British Christians. He erected an extensive building at the centre of his diocese, and in 1831 he had the satisfaction of beholding nearly two hundred inmates of "Kenyon College and Theological Seminary." Unhappy difficulties having arisen, he determined on resigning his episcopal jurisdiction in Ohio, together with the presidency of the institution which he had founded. The General Convention of 1832, after a protracted debate, concluded on permitting his resignation, and the Rev. Dr. M'Ilvaine was consecrated to the vacant episcopate. At the present time the number of clergy in Ohio is between thirty and forty. Kenyon College has recently received from England further donations, amounting to about twelve thousand dollars, besides many valuable books. In Kentucky and Tennessee the increase of the Church has even been more rapid than in Ohio. In 1825 there was but one officiating clergyman in the former State. In 1832 it contained eight clergymen, and the same year B. B. Smith was consecrated bishop. In 1834 the "Theological Seminary of the Diocese of Kentucky" was incorporated; in the following year it received great pecuniary assistance from eastern Episcopalians, and at the present time the number of students in that institution is not far from twenty. The clergy in the Diocese now amount to eighteen. So late as 1832 there were but three clergymen in Tennessee. There are now in that diocese about fourteen, with Bishop Otey at their head.

In the eastern States also the progress of the Church has been rapid and steady. The Church in Vermont had become in 1832 sufficiently strong to separate from the Eastern Diocese, of which it had formed a part, and accordingly the same year the Rev. Dr. Hopkins was elected and consecrated its bishop. It is highly probable that in the course of a short time Massachusetts, Rhode Island, New Hampshire, and Maine will also be provided with their respective prelates.

The General Convention of 1835 must be regarded as one of the most important events in the history of the Church. Bishop Chase was recognised as the head of the new Diocese of Illinois. The Domestic and Foreign Missionary Society, whose operations had now become extensive, ceased to exist as a separate body, and the Church, assuming its responsibilities, stood forth as one grand missionary association. It was resolved that missionary bishops should be provided for the States and Territories destitute of Episcopal supervision, and also for the stations in heathen lands occupied by the American Church. The Rev. Dr. Hawks was accordingly appointed by the House of Bishops to the episcopate of Louisiana, Arkansas, and Florida, and the Rev. Dr. Kemper to that of Missouri and Indiana. The former gentleman declined his appointment. The latter was consecrated at Philadelphia, and immediately proceeded to his destination.

And now, with the help of Providence, the Church in the United States must advance and prosper. Her dioceses are twenty-two in number, under the superintendence of seventeen bishops, with the venerable Bishop White at their head. Her clergy will soon amount to eight hundred, and are daily increasing, it is hoped, in devotion, in learning, and in zeal. Her missionaries are studying the language of China, bending their steps to Syria and to Persia, instructing the youth of Greece, civilizing the Indian of the western forests, and traversing the prairies of Missouri and Illinois. Her revenues for the propagation of religion are constantly increasing, and through the operation of systematic benevolence, will soon enable her to enlarge her efforts and extend her privileges to thousands who now scarcely know her name. Her numerous periodical publications are circulating religious and ecclesiastical intelligence throughout her widely spread communion, and scattering the seeds of truth where the voice of the minister of GOD is seldom heard. Her four theological seminaries send forth more clergymen every three years than the whole Church possessed thirty years ago. Let those clergymen be but faithful to their professed principles, faithful to the cause of evangelical religion, faithful to the souls of men and to their Master, and who can estimate the future extent, prosperity, and usefulness of the Church at whose altars they minister! "Pray for the peace of Jerusalem, they shall prosper that love thee. For my brethren and companions' sake, I will now say, Peace be within thee."

From the British Magazine.

THE PORT ROYAL MIRACLE.

THE first miracle professed to have been wrought in Port Royal, and that upon which the Jansenites lay the greatest stress, is reported to have taken place in the year 1656, nearly eighty years before the alleged miracle at the tomb of the Abbe Paris. It is thus related by the historians of the Port Royal:—Marguerite Perrier, a child of eleven years old, and a pupil in the Port Royal school, had for more than three years been afflicted with the disorder of the eye called fistula lacrymalis, the effect of which had been to render the cheek bone carious, and to change the appearance not only of the eye, but of the whole face. She is described as having presented so painful and distressing a spectacle, that she was not allowed to appear in public, but was attended by a single nun in her own apartment. The physicians had pronounced her disorder incurable, except through the possible success of an operation.

It was just at this time that a storm of persecution was expected to fall upon Port Royal, in consequence of the refusal of its inhabitants to assent to the second papal bull already mentioned, in which the five propositions were declared to be expressed in the sense of the Augustinus. The members of the convent were engaged in continual prayer against the expected calamity. It happened (say the historians of Port Royal) that, in this emergency, a relic was introduced into Port Royal—a thorn of the crown used at the crucifixion. It was applied to the eye of the little Marguerite Perrier, and effected an instantaneous cure. The surgeons who had attended her came forward to attest that her state had been such as to render a cure, except by a long process, physically impossible; the king sent his own physician to inquire into the case, and confessed himself satisfied with the evidence of the miracle. The Jesuits declared that miracles in the Church were not uncommon, and that they held it dangerous to deny the reality of one so strongly attested as this; and the persecution was accordingly suspended.

We ought surely to approach to the examination of this or any other similar question with minds unbiassed by objections on the ground of antecedent improbability. It is not for us to judge of the occasions upon which it may seem fit to Omnipotence to interrupt the ordinary course of nature. Still less are we justified in restricting the promises which he has made to the prayer of the righteous, even in the case of temporal blessings. Far from us be that infidel spirit in which the historian of the age of Louis XIV. demands—"Is it *likely* that miracles should be wasted to justify a few dozen of devotees in their struggles to uphold the 'sense of Jansenius?'"

But, on the other hand, we have no right to approach the evidence of such an alleged miracle (as the Jansenists seem to have done) with prepossessions in its favor, on the ground of antecedent likelihood. It is certain that the *seasonableness* of this miracle of the *sainte epine*, operating as it did to delay a threatened persecution, may reasonably become, in the estimate of an impartial judge, a ground of suspicion. The same circumstances which made the Jansenists think it likely that such a miracle should be wrought may reasonably make us think it likely that some false friends of their own should have invented the story of it, or that an extraordinary cure should have been exalted into a miracle. I do not find, again, that it was made known out of the convent for some days after it was alleged to have happened. The person who first bore witness to it was a nun, who afterward lost all credit with her companions, and was convicted of having forged the account of several miracles performed, as she said, upon herself. The surgeon of the convent gave evidence in its favor; but he might be an interested witness. The king's surgeon spoke to the fact of the cure; but he had never seen the patient before. And as we find that the original witness of the fact was afterward branded with infamy in the convent, it is possible that only herself and one or two of her companions were accessary to the invention of the story, which enthusiasm would readily circulate. At a later period, when the same person reported a miracle, the case was diligently investigated in the convent, and the fraud exposed without hesitation.

The girl Perrier would seem, without question, to have been ill, and to have recovered; but she may have recovered (for aught which appears) by degrees. Voltaire treats the story of the miracle with contempt, yet seems to acknowledge the fact of the cure; and we cannot otherwise account for Pascal (who was Marguerite Perrier's uncle) having believed in the miracle. This fact is in itself sufficient to make us pause before we hastily set it aside; for one would much rather believe the miracle than suppose Pascal and the other holy men of the Port Royal in a conspiracy to propagate a pious fraud. It is on this account that I have been at some pains to examine the story, and I have given my own impression of it. If any one is curious to look into the matter for himself, he will find the account in the notes (by Nicole, under the name of Wendrock) to Pascal's Lettres Provinciales; and in Clemencet's History of Port Royal, in ten volumes, duodecimo; the substance of which, including an account of this miracle, translated into English, is given by Mrs. Schimmelpenneck in her Memoirs of Port Royal.

In whatever way we may explain this alleged miracle, it is plain that it is not explicable (like those of the tomb of the Abbe Paris, to which Paley has referred,) by the effects of imagination; the youth of the child, and the nature of the cure wrought upon her, entirely precluding any such supposition. It seems to me that the feelings with which we should approach the consideration of these alleged sanaral miracles are those of a jealous regard for the overwhelming evidence by which the Scriptural miracles are supported; unbiassed, however, by *a priori* objections to the miracles of a later age, especially when believed by men like Pascal. Enthusiasm is possible; but systematic imposture, to any great extent, hardly so.

From the Diary of an Old Clergyman.

THE MISTAKE CORRECTED.

DEC. 19, 1820:—"Mr. T. requests the Rev. Mr. A. to call on him immediately. He is in a very direful and agonized state of mind. The long delayed lightnings of divine wrath are just gleaming above him, just ready to strike his reprobate soul to hell. Come without delay, and witness the dying anguish of an unforgiven sinner." Such was the tenor of the note which I found on my table, when I returned from a long round of morning parochial visits. It was from a parishioner to whose bedside I had been frequently summoned by messages of a different character. He was an excellent man, but of a morbid temperament. For many years he had been a steady, consistent communicant of my church, humble and unostentatious in his Christian character, benevolent and charitable, prompt both with his money and his services in the cause of the Church, weaned from the world, domestic in his feelings and habits, scriptural in his views, loving mercy, doing justly, and walking humbly with his GOD. He was taken sick during the existence of a great religious stir in the city where he lived, and whilst weakened by disease, had received the kindly-intentioned visits of a teacher more zealous than skilful in his profession, to whom his unobtrusive piety was entirely unknown, and who sought to rouse him, as he said, from a state of "legality" in which he feared the good man was resting. By the aid of bold denunciation, new phraseology, strong terms, and a stern visage, he had contrived to put Mr. T. into very considerable fear. He set up a new standard of Christian character—a standard mixed up of animal feeling and mental excitement, having no reference to those fruits of holiness to which I had been accustomed to refer my parishioners as the best evidences of Christian piety. He assumed the broad ground that, upon *his* principles, Mr. T. had no religion—he must be converted, or go to hell. A repetition of these visits and conversations for several days, during a temporary absence from my people, to which circumstances had constrained me, had, in the enfeebled state of Mr. T.'s body, produced a powerful effect upon his mind. Doubts were stirred—fears very much roused. I had taught him while he rested exclusively upon the merits of the cross of CHRIST for pardon, grace, and acceptance, and looked to the HOLY SPIRIT for renewal, direction, and assistance, that he must still, as if all depended upon himself, be found "*working* out his own salvation," "careful to maintain good works," and striving to "make his calling and election sure."

The new views imparted by my young clerical brother had made him doubt the truth and correctness of my instructions; and when I first saw him after my return, instead of the meek, patient, subdued man, distrustful of himself, looking to GOD in CHRIST, welcoming me with a kind and cordial look, with Bible and Prayer-book at his pillow, I met, as I entered his chamber, a stern and gloomy look, a cold reception, a constrained and gruff, "How do you do, Sir?" which I could not comprehend. I took a seat beside him, and expressed regret at finding him still in bed, though glad to see him look better. "The body is well enough, but you have ruined the soul," was the stern reply. I looked at his eye, for it struck me in a moment, he was crazed. There was, however, no sign of delirium in it. A harsh and gloomy expression sat upon his countenance, but there was no indication of a disordered intellect—the peculiar aspect of even incipient insanity was not there. The view and conviction afforded indiscribable relief, and I was glad to look elsewhere for the explication of the revolution that had taken place in him. "Mr. R. has just left us," said his wife, "he has been very kind in calling during your absence." Before I could express what was just starting to my lips—a grateful feeling for Mr. R.'s attentions—my friend broke out, "Yes, and a faithful and honest minister of GOD he is. Would to GOD I had always been so faithfully dealt with. I

should not now have been on the borders of hell. All my false supports have been struck from under my soul, and I am just finding out that God is a consuming fire. Oh, my poor deluded, unpardoned soul!"

I began now to perceive what was the matter. It was no new case to me. His last observations were, of course, a deep reflection on my faithfulness and capacity as a Christian minister. I sighed to think what a strange compound of strength and weakness the mind of man is. No desire to vindicate my own instruction troubled me. I did not even attempt to argue with him about the correctness of his present views. I saw his mind was ready for what might be called *a spiritual quarrel*, that he wished to give vent to his feelings for the awful deception which he conceived I had practised upon him, in regard to his soul. Instead, therefore, of replying to his observations, I paused a moment; and then with great mildness said, "My good friend, will you allow me to pray with you this morning?" There was a manifest struggle in his mind. His gloomy views said "no;" but a better spirit prevailed, and after a slight hesitation he said, "Well, yes." I kneeled down by his bed, and prayed in the fervent terms of the liturgy, which I always adopt on occasions of visiting the sick, but without any special reference to his then state of mind. When I rose, I made some kindly observations about his disorder, and telling him that I would call again the next day, I withdrew. There was no "Do come early and sit some time with me, and let us have a free talk," the general accompaniment of my departure on former occasions. I do not well know that he said a word expressive of a wish to see me again. I left him. In the parlor below I questioned his wife as to the existing state of his mind, and her narrative supplied me with the foregoing materials. The points to which my reverend brother had bent his efforts, and in which, alas! he had succeeded, were to convince Mr. T. first, that he had no religion at all; and, second, that he had been guilty of sins of the deepest die. These were the two pillars of the edifice of conversion which he was aiming to build. Excellent doctrine, when properly applied, and applicable, too, to very large classes of mankind—but no more suitable to *all* cases, than one shoe is to all feet. All men indeed are naturally depraved, and all men are practically guilty: but to affirm that all are equally depraved, and equally guilty, is to affirm, what is denied by all observation and all experience; is to assert there is no distinction in crime; is to contradict the consciousness of every sinner, which tells him that his depravity of principle and conduct has been progressive. Discrimination is absolutely necessary in the application of Christian truths, and much of the apparent and real inefficiency of modern preaching is owing to the want of it, which is so lamentably manifested in our pulpits. But to return, Mr. R. had succeeded in planting the two pillars above-mentioned so firmly in my poor friend's mind, that the sick man had raised upon them some notions, which, as to himself, were equally inapplicable. He became convinced that his former religious life had been all sin, that he had committed the sin against the Holy Ghost, and that there was no forgiveness for him. Such were the disclosures which were made to me at my second visit, at which I entered into a long course of questions, merely to find out the actual state of his mind. I did not argue against his notions, to which he seemed as firmly wedded as if his sickness had come upon him in the midst of the most abandoned profligacy.

Having ascertained the actual state of his religious views, my first object was to prevent the addition of any fuel to the burning spirit of the poor man. I called on the Rev. Mr. R., and without alluding to the effect of his ministrations, thanked him for his attentions, and informed him that I should now be able to give Mr. T. those daily attentions myself, without troubling him any further. He took the hint, and returned to circulate in his own orbit, without a further visit to my friend.

And now what was I to do to dispossess him of the false notions which appeared to be so strongly seated in his mind. After much deliberation, I hit upon the following expedient. The reader will recollect the points on which Mr. T. had fixed his mind. I knew they were not to be driven from his convictions but by some method that should *strongly* present their inconsistency with the actual state of the case, and I felt assured that if I could once, without letting him perceive my object, bring his strong good sense into operation, I should succeed.

I drew up a paper, and proceeded to his house. He was in his usual frame—gloomy, and stern; inveighing against himself, and proclaiming the hopelessness of his case. "Undone—ruined—lost—no hope, no pardon for me," he broke forth as I entered. "Hell is gaping for me. Oh, horror! how shall I endure the torments of the burning lake. I have sinned beyond mercy—beyond forgiveness." At this point I interrupted him—"Well, my friend, I have come at your desire, and," taking my paper from my pocket, I said, "I have a particular favor to ask of you before you die. It is simply that you will sign the following statement of your condition as you have so often expressed it to me." I handed him the document:—

"I hereby certify, that I, A. T., having spent five years in striving to serve God by repenting of my sins, seeking pardon through the Cross, and conforming my temper and habits to his holy word, do now on my death-bed solemnly declare that I am not converted; that I hate God; that I love the devil, and that I am going to hell.—Witness my hand and seal." He concluded the reading of the paper with an obvious shudder. After a pause of a few minutes he returned the paper to my hand, saying in a solemn but gentle voice, "I cannot sign *such* a paper. I don't hate God; I don't love the devil; I hope I am not going to hell."

It was enough; the reaction had commenced; the disease was broken. It required with the blessing of God but the softening application of a few fervent prayers from the lately spurned liturgy; and a few references to the true scriptural standard for settling our religious pretensions, to satisfy him his mind had been in an exaggerated state. He rapidly returned to the frame of the humble, patient, Saviour-loving Christian, in which I had left him, rejoicing in Christ, fervent in prayer, patient in tribulation, and daily striving to be moulded into the image of Him who is not only our mediator with God, but the example and pattern of the Christian's life, temper, and habits. In this frame the remainder of his days were spent; and when a few weeks afterward he breathed out his dying soul, it was in the words of the martyr,—

"Lord Jesus, receive my spirit."

The Protestant Episcopalian.

From Bisse on "The Beauty of Holiness."

"*Let us pray.*"—But before they all kneel down, the minister bespeaks the congregation in that most ancient form, *Let us pray;* which being repeated in several places, hath its several uses.

First, of instruction, teaching us that now we enter upon prayer, which hath been for a while intermitted. Let us, who have been employed in praising and in hearing, pass on to the duty of praying. Let us *now* pray.

Secondly, of invitation, calling upon the people to join in the following prayers, and not to listen, as at the lessons. The minister challenges not this office to himself, saying, Hear me pray, but Let *us* pray; let us all join in this holy work.

Thirdly, of admonition, banishing all drowsiness, wanderings, vanities, and levities out of our thoughts and demeanors at this solemn duty. Let us not dream like the sluggard, nor muse like the worldling, nor gaze about like the idle, nor talk like the impertinent, nor laugh like the insolent; but let us seriously mind what we are about; Let us *pray*.

Fourthly, of exhortation, awakening, exciting, and inflaming our piety. In ancient liturgies, the deacon was appointed to cry aloud, Let us pray vehemently; and again, some time after, More vehemently. And this is the use of it, in the first insertion at the latter end of the litany; where, having all along prayed in an earnest manner, that our devotion may not flag, but hold on to the end, the Church calls upon us, Let us pray; that is, pray on with equal or greater vehemency.

Fifthly, it serves for a mark of transition from one kind of praying to another, from *preces* to *orationes*. And in the last sense, it is inserted again at the close of the litany. Let us change, and collect our alternate supplications into collects; let us, who have prayed litany-wise, now pray collect-wise.

And after all these uses of this form, shall it be treated as a useless tautology? Let those who have neither wanderings nor weakness in prayer, despise this exhortation; let those who have no variety or distinction in their worship, deride this mark of transition; let them mock at these helps of devotion. We reprove them not; no, but let the very heathen reprove them, who, conscious of the same human infirmities, appointed one at their sacrifices to cry out at set times, Attend, or mind what you are about.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 3, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

The Lord's day on the Continent.—A friend lately returned from Europe—the Rev. W. L Johnson, whose health has been recruited, though not restored by his voyage has sent us a most admirable pamphlet, the aim of which is to urge on the English and American travellers and residents in France, and especially at Paris, their responsibilities in respect to the observance of the Lord's day. After adverting to the general desecration of the day in Paris, the writer briefly adverts to some redeeming and more promising features:—

"It is, however, matter of abundant congratulation and thankfulness that the number of those who now attend public worship among the English is certainly greatly on the increase; and it is a very pleasing feature of the present time to observe so many, who, as in their own lands, use the power of an influential example to promote the observance of the Christian sabbath. The generally moral and domestic character of the court of France also, under the present royal family, is certainly highly honorable; and cannot fail to be greatly influential in directing or controlling public opinion on these points. The queen of the French and the princesses are regular attendants at their parish church, in the most unostentatious way; and we may hope their example influences many. Let the vast number of our English and American families in Paris imitate this admirable practice, and show that the spirit of the Protestant religion is not less influential unto every good work. The number of places where divine service in the English language is performed in Paris is also matter of rejoicing. They now amount to six,* whereas a few years ago there were but two; and though the whole, together, will not accommodate, perhaps, a twentieth part of the residents and visitors, generally speaking they are well attended, and doubtless a wide moral influence is diffused over society by their means.

"Of the four or five English journals which are now published in Paris, and which, of course, must considerably influence public morals and taste, it is pleasing to observe that the greater number are not published on the Sunday. This is highly honorable to the respective proprietors, and a respectful testimony of the reverence due to the Lord's day; nor, it must be gratefully observed, is it less indicative of the general character of the people in whose language these journals are printed, and for whose exclusive use they are designed. It is devoutly to be wished that the others which are published on the sabbath were directed by their proprietors to follow this excellent example."

The writer then classifies the numerous travellers and residents, and adapts his remarks respectively to the several classes of students, men of wealth, men of business, &c. We select the following, not only because it embraces instances of frequent occurrence among ourselves, but because it breathes that just and lofty spirit of devotion which should actuate the Christian in every situation of life.

"It remains that a remark or two be made upon a very mixed and very numerous class of visiters to the continent. These may be either seeking health in the southern regions of the country, or indulging in recreation from the toils of business, or merely making the tour of Europe to enjoy the beauties of nature or art, as they occur in their rambles. It may be presumed of many of these, that they would reckon themselves quite free from those responsibilities so often adverted to in these pages. This, however, cannot be conceded. Wherever they carry thought and consciousness, they carry responsibility; wherever they meet immortal beings, they meet responsibility They may be doing good every hour or pursuing it In most places now they may find a few who fear God, and may aid their benevolent designs In some they will find great moral and spiritual destitution; they may distribute the Bible or religious books in the language of the people; there is nothing to hinder this now. In some places they may find a minister struggling against great difficulties; let them strengthen his hands by their counsels, sympathy, and support. They may assist in forming schools in some places, and in others may aid various benevolent institutions; for these now begin happily to abound.† Above all, let them seek out and attend, in every place, the worship of God Let them bring, or find, or leave a blessing; perhaps all may be done in many cases; and nothing can be entirely in vain that is done for God and his cause on the earth. Let every Christian traveller remember especially, that the service of God is perfect freedom, and that the most delightful recreation is doing good. And let every invalid traveller be admonished, by his very circumstances, that his opportunities of doing or gaining good may be rapidly drawing to a close, and therefore ought to be assiduously used while they are given It is distressing to see such individuals indifferent to the concerns of religion in themselves and in others, while their eternity is drawing on with even visible strides. Surely they ought to be anxious about the Bible, and the sabbath, and the means of grace. Happily now almost any where on the continent may be found pious clergymen, and ministers of different churches who would count themselves happy to administer spiritual advice or consolation, or to be the agents in any or every good work. Let not our respected countrymen traverse this vast continent,—so abounding in superstition and ignorance of God, and moral want of every kind; so fertile in sin, so sterile in piety,—without some plan of usefulness intermingled with his own personal amusement and recreation Let not mere individual gratification be the impelling motive. At this period of the moral history of man, and in this theatre of moral destitution, no man can be excused for the omission of some effort of some kind to do good. Instead, therefore, of sanctioning the vices of the people, or rather fostering them, by falling in with immoral customs where we meet them, let us present the elevating and commanding example which our own country teaches, and more especially by the observance of the holy sabbath.

"It will be acknowledged by all well-regulated minds, that the word of God is our supreme rule of action, wherever we may be; and that we are bound at all times to pay implicit homage to its divine commands. Now we are there commanded to "seek the peace of the city" where we may happen to be; (Jeremiah xxix. 7;) to seek the edification of those around us, (Romans xv. 2;) not to suffer sin upon them without judicious reproof, (Lev. xix. 17;) but that we should by obedience to these and similar precepts, give evidence that we 'love our neighbor as ourselves,' &c. (Romans xiii 9.) These injunctions may be lightly regarded now, but they will remain in equal force 'at the hour of death, and at the day of judgment.' If the responsibilities here stated be admitted, or even if they cannot be successfully controverted, then it becomes matter of important and interesting inquiry in what way English or American residents or visiters to Paris, or to the continent in general, may best represent their respective countries, best support the moral dignity of their own nation, and most advance that of others. The answer to this inquiry must, of course, be of a general nature; and its application will necessarily vary with the circumstances of individuals, of time, of place, and of opportunity. The main thing to be contended for is the principle,—that IT IS OUR BOUNDEN DUTY, WHEREVER WE ARE, TO DO GOOD IN THE BEST MANNER WE CAN.

'Who does the best his circumstance allows
Does well, acts nobly: angels could no more!'

The detail may be safely left with the individual who is guided by the principle; though there is a broad and general outline of duty, as it respects this continent, incumbent on all intelligent and well-intentioned foreigners."

A further extract will be given next week, and much pleased should we be if a reprint of this able and excellent production, by some one of our tract societies, should be the means of placing a copy of it in the possession of every American who goes to France, either for a temporary sojourn or a permanent residence.

* These are the following, with their ministers and services:—1. The Episcopal Church for the British embassy, Rue d'Aguessau, Bishop Luscombe; service at half past eleven in the forenoon, and at three in the afternoon. 2. The Hotel Marbœuf, Rue Chaillot, Champs Elysees. Rev. Robert Lovett; service at half past eleven in the forenoon, and at three in the afternoon. 3. Rue Neuv des Capucines, Rev. Mr. Sayers; service at half past eleven in the forenoon. 4. English Chapel, No. 6, Rue d'Anjou, St. Honore, Rev. Robert Newstead: service at twelve in the forenoon, and at seven in the evening, and on Wednesday evenings at seven. 5. The Salle Taitbout, Rue Taitbout. the Rev. Mark Wilks and Rev. Robert Baird; service at three. 6 And, recently, a new chapel has been fitted up for American worship, at the Hotel of Colonel Thorne, No. 33, Rue de Varennes, Rev. J. Hartley; service at half past eleven in the forenoon.

† Of such Christian institutions the city of Paris now furnishes not a few; any or all of which, as circumstances may dictate, may attract the benevolent regards of residents or visitors. Indeed their very existence in this city reflects great credit upon their friends and supporters. Among them are the British Charitable Fund, for the temporary relief of distressed English persons;—this Society is patronized by his excellency the British ambassador, and by Bishop Luscombe;—the two Bible Societies: the continental and the evangelical societies; the Wesleyan Missionary Society; the Religious Tract Society, and the British free schools attached to Marbœuf chapel.

Origin of the Society for Promoting Christian Knowledge.—In the year 1818, a branch of this admirable society was instituted in Canada, since which period commodious buildings have been erected for national schools, in which many thousands of children have received the benefits of Christian education These schools not only engross the deep solicitude, but receive the personal superintendence of the clergy of the Province; and at the period of the last report contained nearly six thousand children. The following sketch of the origin of the Society is given by Bishop Hopkins, in a sermon preached in the cathedral church of Quebec, before the Quebec Diocesan Committee of the Society. Such, be it observed, is the monument of silent charity in a Church every where spoken against by those whose trumpet-tongues would claim unceasing admiration for the bubbles of turbulent zeal.

"On the 8th day of March, 1699, Dr. Thomas Bray, and four other excellent men, met at London, under the sanction of Bishop Compton, to consult upon the best method of *promoting Christian knowledge;* and formed a little society for that purpose. In a few years their numbers increased so greatly, and the sphere of their operations became so widely extended, that it was found necessary to separate the institution into two distinct branches. One of these was incorporated by a charter from King William III., under the name of the Society for Propagating the Gospel in Foreign Parts, and directed its exertions to the establishment of Christian ministers in the colonies of North America, and other foreign dependencies of the British empire. These exertions were blessed with so much success that the Episcopal Church of the United States may be truly said to have derived its existence, and the clergy of the dioceses of Canada and Nova Scotia to have drawn their support, mainly from the zeal and liberality of that Society.

"The other branch of the original institution retained the name of the Society for Promoting Christian Knowledge, and continued to prosecute its first design by the foundation and encouragement of public charity schools, and by the distribution of the holy Scriptures, the Book of Common Prayer, the homilies, and other religious books and tracts, in accordance with the principles of the Church of England. In these departments of benevolent Christian effort, it is impossible to survey without astonishment the vast amount of good they have effected.

"Within the first half century they had established two thousand catechetical schools throughout the kingdom, of which the schools of London alone reckoned five thousand children. This branch of their labors resulted in the formation of the great National Society for the Education of the Poor upon the principles of the Church of England in the year 1811; and the number of children now receiving education in the schools of that Society is computed at almost one million.

"The other branch of its operations, in the distribution of the Scriptures, the Book of Common Prayer, and religious tracts, has not only kept pace with the demand created by these schools, but has extended its blessings to the hospitals, the army, the navy, the prisons, the workhouses, and even to the colonies of Great Britain in every part of the globe. In the prosecution of their admirable designs, the Scriptures and the devotional forms of the Church have been scattered far and wide, not only in the English tongue, but in Danish, in Welsh, in Irish, in the Manx language, in Gaelic, in Arabic, and in several dialects of the Indian empire.

"Their zeal, however, has not rested here. In 1710 they took up the Danish mission at Tranquebar, then languishing for want of support; and under their auspices it was that the celebrated Swartz labored for fifty years with such success among the Heathen. His converts alone were between six and seven thousand; and not less than two hundred congregations were established by their other missionaries in Southern India.

"Nor is this all. In the words of the eloquent bishop of Nova Scotia, 'scarcely a settlement can be found in the wide forests of Nova Scotia or New Brunswick, or in the islands of Prince Edward, Newfoundland, or the Bermudas, where some of their treasure is not deposited. Many, very many pious members of the Church, too, in those distant colonies, have been taught to look to the Society as the chief source, under Providence, of sound religious knowledge and improvement for themselves and their children, and their children's children, and as a centre and bond of union for the whole British empire."

Diocese of Vermont.—The last meeting of the Convention of this Diocese was distinguished by the adoption of a constitution and new code of canons for the future regulation of the diocese. These are appended to the Journal of the Proceedings of the Convention, and have evidently been the result of much care and reflection. The reports of the several parishes are not so definite as could be desired, and in some the number of communicants is not stated. As given in the journal, the present number of communicants in the Diocese is seven hundred and forty. The confirmations during the past year have been one hundred and eighteen; adult baptisms, eighty; and infant baptisms, one hundred and twenty-four. The address of Bishop Hopkins will be found in another column.

A New Paper.—We have received a circular containing proposals for publishing a new paper, to be called "The Chronicle of the Church". The proposals are issued by Mr. A. B. Chapin, of Wallingford, Connecticut; and the paper is to appear under the auspices of the Bishop and clergy of the Diocese of Connecticut, in conformity with a vote passed during the late Commencement of Washington College, at an informal meeting of the Bishop and several of the clergy, requesting Mr. Chapin to issue proposals, and (in case of their success) to assume the editorship, under the direction, and with the advice of, the Bishop and Standing Committee of the Diocese. The Chronicle of the Church is to be published on a royal sheet of ordinary size, and to be furnished to subscribers at \$2 per annum. Of the abilities of Mr Chapin we can speak in terms of high commendation; and were we to name the signature under which he has, from time to time, enriched the columns of the Churchman, our readers would agree with us, that the contemplated journal is to be intrusted to a man of various learning, of ready and prolific pen, and uncommonly vigorous mind. If the acknowledged strength of Mr Chapin shall prove to be sufficiently tempered with mercy, and guided with discretion, the Church will find in him an efficient advocate: and that this will be the case, may be argued from the following assurance, taken from the prospectus:—

"In regard to the religious denominations which surround us, the Editor will endeavor to maintain a liberal and tolerant course, and to foster the true spirit of Christian charity; and he will not consent to have 'The Chronicle of the Church,' become the record of angry controversies But while he will desire and endeavor to promote peace and good-will among all men, and to treat every member of every Christian denomination with urbanity and kindness, he will nevertheless deem it his duty to expose all dangerous errors in religion, by a clear exposition of the truths which stand opposed to them; and to repel, in the spirit of charity, all wanton attacks upon the doctrines and discipline of that Church, which he believes to be built upon 'the apostles and prophets, Jesus Christ himself being the chief corner-stone'"

Let the union of firmness and charity, here expressed, be faithfully observed in practice, and the Church of Connecticut will have a paper with which she will have reason to be pleased For ourselves, while we regret to lose the assistance of a stanch and able correspondent, we heartily wish him, at the same time, success in his new enterprise. May he be governed by the spirit of wisdom and meekness, and be as disinterestedly supported himself as he has sought to support others!

From the Mercury.

TRIBUTE OF RESPECT TO BISHOP WHITE.

"Proceedings of the clergy and laity of the Protestant Episcopal churches in Charleston, in relation to the death of Bishop White.

"The Bishop of the Protestant Episcopal Church in this Diocese, having requested the Standing Committee of the same, to meet him on Tuesday last, to consider measures suitable to be adopted in honor of the death and memory of the late venerable Bishop White of Pennsylvania, the following persons, members of the Committee, accordingly met the Bishop at the Library Room in Chalmer-street, viz. Rev. Dr. Gadsden, Rev. Mr. Jervais, Rev Dr. Dalcho, Rev. Mr. Barnwell; David Alexander, James Jervey, and Joshua W. Toomer, Esqs.

"The Bishop having stated the object of his calling the meeting of the Committee, the following persons were, upon motion, appointed to act with him in preparing resolutions to be submitted to a general meeting of the clergy and laity of the Protestant Episcopal churches in the city, to be requested on Friday, the 5th instant, at 1 o'clock, viz. the Rev Dr Gadsden, President of the Standing Committee, Rev. Mr. Barnwell, Secretary of the same, and David Alexander, Esq.

"In conformity with said proceedings, a meeting of the clergy and laity of the Protestant Episcopal churches in the city, took place on Friday, the 5th instant, at the hour appointed, at the library of the Protestant Episcopal Society, when the following preamble and resolutions, reported by Dr Gadsden for the consideration of the meeting, were unanimously adopted.

"The relation in which Bishop White stood to our whole communion, is singularly peculiar, not only as President of the House of Bishops, from its organization, with the exception of the two first sessions—as possessing an influence over the Church, acquired by a combination of circumstances remarkably providential, and almost unprecedented in its power—as having rendered services commencing with the very first movement to organize in our country the Protestant Episcopal Church, and continued till, when he could do no more, he gave it his final benediction and prayers for its peace and prosperity—as by publications, wise, learned, orthodox, and opportune on the most important points of faith, worship, and discipline, adapted to benefit not our Church only, but Christendom, and mankind to the latest posterity—as by an example of godliness, righteousness, temperance, and Christian excellence in general, which, while it does honor to our Church, must be both monitory and quickening to all who have contemplated it or shall read his biography, so also of canonical obedience in the several offices of a catechizer, a reader, a preacher, a visiter, and a governor, a legislator, and a judge—in short, a pattern of rare consistency of conduct, which met the various claims in due order, of God and the Church—of family and friends—of the country, the community, and the human race. We repeat not only by his station, influence, services, and example, did he sustain a peculiar relation to our whole communion, but eminently by having been the chief instrument of introducing our Church *as it is* into our country, and of making it *what it is*. The almost innumerable, useful labors of this distinguished Bishop, to which we have briefly alluded, imply a most remarkable degree of physical, intellectual, moral, and spiritual ability.

"'*Resolved*, therefore, in the first place, That in his life, character, and services, and in his long protracted health of body, vigor of mind, energy of spirit, and we must add, in the circumstances that marked his removal from earthly scenes, we recognise the goodness and power of Him "who ruleth over all," and is the "Giver of grace," and a requisition on us, as citizens of the United States and the members of the Protestant Episcopal Church, of "humble and hearty thanks" to the "Author of every good and perfect gift."

"'*Resolved*, That the several Episcopal churches of the city having already been put in mourning, we will individually use appropriate badges of mourning, viz. hatbands of crape; the clergy using also scarfs of crape on their professional dress; and recommend to our brethren collectively and individually to do the same; that we will contribute toward the expense of the monument, (which will doubtless be erected by the Church at large,) that our children's children may be reminded of his virtues and usefulness; and, as the best tribute to his great merit, that we will do what we can to promote, and constantly pray for, the unity and peace, the purity and stability, the prosperity and increase of the Church of our fathers, and of our vows.

"'*Resolved*, That we tender to his family, parish, diocese, and brethren, the respected bishops, our cordial sympathy in their chastened sorrow, and that a copy of this paper be transmitted by the Bishop, as chairman of this meeting, to his son, Thomas White, Esq.

"'*Resolved*, That the preceding resolutions be published, under the direction of the President and Secretary of the Standing Committee, in two of the gazettes of the city, and in the Gospel Messenger.'

"N. Bowen, *Chairman of the Meeting*."

Foreign Committee of Missions.—The Rev. Dr. Milnor, Secretary and General Agent of the Foreign Committee of the Board of Missions, left the city, on Monday morning, for Cleveland, Ohio, to attend the Annual Convention of the Church in that State, on the 8th of September. We are authorized to state that Dr. Milnor has consented to continue the discharge of his duties as Secretary and General Agent until the expiration of his official year, (12th October.) The business of the office during his absence will meet due attention.—*Com.*

Bishop Hopkins' Discourses on the Religious Education of the Poor.—This is a pamphlet containing two sermons preached by Bishop Hopkins, before the Quebec Diocesan Committee of a branch of the Society for Promoting Christian Knowledge. The object of the sermons is to show that the duty of providing for the religious education of the poor is connected with the true principle of all Christian charity. The second sermon is of a general nature; but the first, from Isa. xxxii. 17, is an able development of the truth inculcated in the text, that "the work of righteousness" in educating the poor in the principles and practice of the Gospel, "is peace, and the effect of righteousness, quietness and assurance for ever." Both the sermons are calculated to do good. From the former we make a brief extract, reserving a topic in the latter for a future occasion.

"The rich and the poor are bound together by a chain of positive necessity, for the support and aid of each other The rich could not live without the labor of the poor. The poor could not live without the mental efforts of the higher classes, and the wages which they receive for their own labor. Hence there is an indispensable connexion, which renders the upright principles of the poor a primary element in the peace and safety of every family. If servants are destitute of religion, where is the guaranty for their honor, their fidelity, or their truth? The property of the higher classes is intrusted to them. They attend the sick; they nurse the children; they look after and regulate the concerns of every household; and if they are false or treacherous, or profligate, or profane, they do not suffer alone, but poison every domestic circle around them. If there be many of them in one family together, without the motives of religious principle, quarrels and strifes, intrigues and corruption, disturb the peace of their employers as well as their own: nor is it possible for all the restraints of interest and law to keep them in the track of duty, if the fear of God and the sense of religious obligation be wanting. Hence we see how large a mass of domestic trouble grows out of the impiety of the poor. Locks and bolts to guard against dishonesty—suspicious watchfulness to prevent the contamination of children and youth—and a general expression of distrust and dissatisfaction, with frequent and painful discipline and rebuke,—all does not suffice to secure family peace from constant invasion; and therefore it is that a thoroughly good servant is a rare jewel, seldom found, and when found almost invaluable.

"Now it is manifest that this fruitful source of vexation and disappointment in domestic life would be cut off, if the poor were faithfully trained in the principles of the Gospel. Make them Christians, and locks and bolts, and suspicion and watchfulness would all be unnecessary, because a far higher and stronger principle would govern them. No longer eye servants, but doing for you as they would have done for themselves,—affectionate and obedient, attentive and punctual, sober and self-denying,—preserving your property from waste, your character from detraction, your children from corruption, and your temper from provocation,—in this respect also it would be found true that 'the work of righteousness would be peace, and the effect of righteousness, quietness and assurance for ever.'"

New Church at Cincinnati.—We cannot better communicate the subjoined intelligence than by inserting the entire letter—which we do with many thanks to its author.

"*Cincinnati, August* 17, 1836.

"Dear Brother,—Knowing the interest which you and many of your readers take in the progress of the Church in the West, I presume you will be gratified to learn that the new church erected by the parish of St. Paul's, in this city, is completed, and was opened for divine service on Sunday last; the Bishop, to our great regret, being prevented by indisposition and pressing engagements from being present to consecrate it.

Our new church is pleasantly and eligibly situated in the very heart of the city. It is a beautiful Grecian building, in the ornamented Ionic style, in perfect keeping throughout. It is fifty-five feet in width by one hundred in depth, including the portico. This consists of six columns, elevated upon a pedestal four feet in height, so that the ascent to the floor of the portico is by seven steps. The capitals of the columns, the architrave, and cornice are highly, yet chastely, ornamented, presenting one of the most beautiful fronts in our country. The interior of the church is finished in the same style. The ceiling, cornice, and caps of the windows are ornamented in like manner with the exterior. The pulpit, desk, and chancel are slightly elevated one above the other; and behind them rise, upon a pedestal, four columns with rich capitals, and an entablature to correspond. Between the two centre columns is a screen, through which is the entrance to the vestry-room. There are ninety-two pews on the ground floor,—all large and convenient,—affording seats, if need be, for eight hundred persons. The gallery is across the front only, and contains a large and superior organ from the factory of Messrs. Corrie & Hubie, of Philadelphia. In the basement story there are large and convenient rooms for the Sunday schools, Bible classes, &c. The building reflects great credit on the taste and skill of the architect, Mr. S. Palmer, by whom it was

designed, and under whose sole direction it was built. It is very much admired for its symmetry, simplicity, chasteness, and great beauty; and is esteemed one of the chief ornaments of our city.

It may not be improper further to state, that by the liberality of the congregation, and the successful exertions of the ladies, the debt incurred by the building of the church is not large, and will in all probability, at no very distant day, be liquidated. The ground, which cost between six and seven thousand dollars, the chandeliers, lamps, carpets, &c., together with five hundred dollars toward the organ, are a *free gift* to the parish. The sum necessary to erect the church was loaned to the vestry by four gentlemen of the congregation—to be refunded as the pews are sold; which, without exception, are the property of the parish. The generosity, zeal, and prudence which have throughout characterized this undertaking cannot be too highly commended. And may we not hope that the divine blessing will be vouchsafed to his servants in whose heart it was to build a house unto the name of the Lord, making this vineyard of the Most High fruitful in all that will redound to his glory, and the welfare of the sons of men?

Mindful of the exhortation of the apostle, 'Remember those who have spoken unto you the word of God,' a neat mural tablet of marble has been placed in the east wall of the church to the memory of their former and first pastor, by his affectionate people. The inscription is as follows:—

'Sacred to the memory
of the
Rev. Samuel Johnston,
the first
Episcopal minister settled in this city,
and the first pastor of this parish.
He here served at the altar of his God for
fifteen years.
He was a sincere Christian, a true Churchman,
and a faithful shepherd over his people.
In
the midst of his labors, he was suddenly
called to his rest and reward
His attached and grateful parishioners have erected
this monument to his memory.
Born August 18th, MDCCLXXXIX.
Died May 22d, MDCCCXXXIII.'

May this people ever follow the faith of this servant of Christ, whose name and labors are identified with the Church in the West, and of his brethren in the sacred office, who, having finished their course, do now rest from their labors, 'considering the end of their conversation: Jesus Christ, the same yesterday, to-day, and for ever.'

Truly your friend and brother,
B. I. H."

Missionaries to Crete.—The Rev. George Benton and his wife, missionaries of the Domestic and Foreign Missionary Society to Crete, Greece, together with Miss M. E. Spencer, sister of Mrs. Benton, embarked yesterday, the 29th of August, for the chosen scene of their future labors. Many deeply attached friends accompanied them on board the vessel, where they enjoyed the pleasure of uniting with the Rev. Mr. Vaughan, Foreign Secretary of the Board of Missions, in commending them to the mercy and protection of Him "who alone spreadest out the heavens, and ruleth the raging of the sea." And we doubt not that, in compliance with their wishes, the Church will send up *united prayer* for their "preservation on the great deep," and safe arrival at the "haven where they would be," as well as for the safety and preservation of all others who, like them, leaving all behind, have gone forth to this vast work and labor of love.—*Com.*

The Old World and the New; or a Journal of Reflections and Observations made on a tour in Europe. By the Rev. Orville Dewey. New York: Harper & Brothers.

The first thing which strikes us as particularly worthy of notice in this work, is the opinion of Mr. Wordsworth, in a conversation with the author on politics:—

"In politics Mr W—— professes to be a reformer, but upon the most deliberate plan and gradual scale; and he indulges in the most indignant and yet argumentative diatribes against the present course of things in England, and the saddest forebodings of what is to come. The tide is beating now against aristocracy and an established religion, and if it prevails, anarchy and irreligion must follow. He will see no other result; he has no confidence in the people; they are not fit to govern themselves—not yet, certainly; public opinion, the foolish opinion of the depraved, ignorant, and conceited mass, ought not to be the law; it ought not to be expressed in laws; it ought not to be represented in government; the true representative government should represent the mind of a country, and that is not found in the mass, nor is it to be expressed by universal suffrage. Mr. W—— constantly protested against the example of America—as not being in point. He insisted that the state of society, the crowded population, the urgency of want, the tenures of property in England, made a totally different case from ours. He seemed evidently to admit, though he did not in terms, that hereditary rank and an established priesthood are indefensible in the broadest views of human rights and interests; but the argument for them is, that they cannot be removed without opening the door to greater evils—to the unrestrained license of the multitude—to incessant change, disorder, uncertainty, and finally to oppression and tyranny. He says the world is running mad with the notion that all its evils are to be relieved by political changes, political remedies, political nostrums—whereas the great evils, sin, bondage, misery, lie deep in the heart, and nothing but virtue and religion can remove them; and upon the value and preciousness, and indispensableness of religion, indeed, he talked very sagely, earnestly, and devoutly."

The next thing which we call to mind is the result of Mr. Dewey's observations in regard to the morals of the Roman Catholic clergy. But before quoting this, it must be remarked that Mr. Dewey is a Unitarian minister, and a bit of a philosopher to boot. In all that he says, therefore, of the Romanists, he affects much liberality of sentiment, and is evidently disposed to give the most favorable side of the picture.

"The claims of the Catholic priesthood to admiration on other grounds, I would willingly be excused from discussing, since it is scarcely possible to discuss them with decorum and courtesy. I speak now of the priests in Europe, and especially in Italy, and I would not allude even to them if it were not that their virtues are often urged upon our notice by their admirers, in contrast with the indulgences and luxuries of the Protestant clergy. I am the more unwilling to say a word on the subject—the alleged self-denials, and stoic virtues of the Catholic clergy—because I know, and gladly admit, that notwithstanding all the dangers of their position, there are many individuals among them of the greatest purity and dignity of character. But surely he who should contend that their peculiar situation—their seclusion, that is to say, from domestic companionship and intercourse, is, or is found to be, favorable to the purity of their lives, or the refinement of their manners, could do so only in total ignorance both of the weak and the strong points of his cause. Let him descant as much at large as he pleases upon the holy antiquity and the beautiful services of his Church, but with the knowledge of what exists in the oldest and most venerated abodes of that Church, let him say as little as possible of the self denials of the Catholic priesthood."

The following extract contains a piece of information not unworthy of notice:—

"*December* 19. This morning I passed two or three hours at the English college. It is a Catholic institution, designed to educate young men for service in England, and has twenty or thirty students. As I happened to be with Dr. Wiseman, the rector, at the dinner hour, half-past twelve o'clock, I went down with him to the commons hall. I observed, as we entered, that one of the young men was reading aloud from a desk, and found, on inquiry, that this is their custom, both at dinner and supper, though the rule is suspended when a stranger is present. At the close of dinner we all passed from the hall to the chapel, where they knelt down for ten or fifteen minutes in silent devotion. This service is voluntary, both as to the duration and the meditations of each individual—there being no liturgy or form for the guidance of their private thoughts—and I confess it seemed to me a very beautiful and touching service. I wish religion were stamped, more than it is with us Protestants, upon the whole face of life."

On the whole, Mr. Dewey's is an agreeable work, the author every where appearing to be in good humor with the world, and better humor with himself. If it contains some marks of hasty composition and superficial reflection, so also does it furnish specimens of good sense and eloquent expression. The following extract from the chapter on "the Catholic system," inclines us to regard Mr Dewey as—to use his own favorite phrase for expressing the American character—"in a state of transition." But we have no faith, however, in his visions of optimism, and cannot therefore be expected to look for a "magnificent result hereafter." We must be content to admire him as he is in the annexed and such like passages of his book:—

"The practice, for instance, of calling their churches by the name of some apostle, saint, or martyr, which has been considered superstitious by some Protestants, appears to me, not only free from objection, but to be very proper and desirable. It seems to me a kind of degradation to a temple of God to call it by the names of those persons who, from time to time, officiate in it. What would be more proper than that a church should bear onward from age to age the name of some noble sufferer in the cause of religion of some heroic apostle of truth, or bright model of virtue. It would then be a kind of monument to that moral greatness which is taught within its walls.

"One of the interesting services, indeed, in the Catholic calendar consists of a periodical celebration, a kind of festival celebration of the virtues or sufferings of the saint or martyr to whom any particular church is dedicated. There are prayers and thanksgivings appropriate to the occasion; there are anthems sung in commemoration of former days and deeds; the church is illuminated, and clothed with decorations to aid the effect; and every thing is done—perhaps too much is done, to make the ceremony, as a ceremony, attractive to the people. However this may be, the service in its nature seems to me pertinent and interesting. If saints and martyrs have been held in too much reverence in former days, that seems scarce likely to be the fault of these times. While many things ancient and venerable are passing away, I would lay my hand on the records of ancient virtue and preserve them: I would spread that bright page before the people from time to time, and 'give the sense, and cause them to understand the reading.' The virtues of the world are the treasures of the world. I would enshrine them in sacred rites. I would embalm them, as many of the bones of saints actually are preserved, in the very altars of the sanctuary. To contemplate virtue is the grand means of gaining virtue. To praise it, is to commend it to the respect of others. But we never contemplate it so feelingly, nor respect it so deeply, as when we behold it clothed with the beauty and power of example. Let then, I would say, not only goodness, but let good men be remembered in times, in seasons, and services devoted to that purpose. Let holy rites set forth, let holy words recount, their deeds and sufferings. Let their virtues be borne upon the breath of music, an offering and a thanksgiving to Heaven.

"And a festival, too, such as is observed in Catholic countries—a festival to commemorate, not one alone, but to commemorate *all saints*—a day to remember all good men—a season around which is gathered the mighty host of those who, in faith and patience, in suffering and triumph, have gone to heaven—this, I confess, strikes my mind as something most meet, suitable, and grateful. Our Protestant religion is too naked of such associations. We are too reserved, I think, in expressing our regard toward *living* worth; we are not likely to give too much expansion and expression to our enthusiasm for the heroism and sanctity of former days. It teaches a needful lesson to those who are struggling against the tide of this world's temptations; it teaches a beautiful lesson to the young, the ardent aspirant after virtue—to know that the piety and fortitude which, in their day, were humble, and cast down, and fearful, and despised perhaps, have come to live, amidst anthem and prayer, in the memory of all generations."

We understand that the sum of three hundred dollars was collected at the ladies' fair at West Farms, Westchester county, last Monday, the 29th of August, for the purpose of contributing toward defraying the expenses of building an Episcopal church in that village.—*Com.*

ADDRESS OF BISHOP HOPKINS TO THE CONVENTION OF VERMONT.

Beloved Friends and Brethren,—The preserving providence of our gracious God has brought us to the fourth Convention of this Diocese, and given us a new occasion for praise and gratitude for all the mercies bestowed upon us since we last met together. The year past has been full of interest on many accounts. The session of the General Convention, with the novel position in some respects taken by the Church at large, has excited a more than common degree of feeling; and both in the remote and domestic affairs of our communion, there is ample room for a far wider range of remark than the time and the object of our present meeting will allow me to set before you.

Let me, however, proceed, in the first place, to the report of our domestic transactions, which the provisions of the canon render obligatory, and I shall then briefly notice such matters as may require observation.

After the rising of the last Convention I proceeded in the order of my diocesan visitation, to Christ Church, Guilford, where I preached and confirmed two persons on Friday the 29th of May.

Sunday after Ascension, May 31, I preached twice at St. Peter's Church, Bennington, and confirmed two persons.

June 1, Monday, I visited St James' Church, Arlington, preached and baptized the child of the minister, the Rev. Luman Foote.

June 2, Tuesday, I visited Zion Church, Manchester, and confirmed one person.

June 3, Wednesday, I visited Trinity Church, Pawlet, preached and administered the communion.

June 4, Thursday, I visited St. Paul's Church, Wells, preached and baptized two adults.

June 5, Friday, I visited St. John's Church, Poultney, and confirmed six persons.

June 6, and 7, being Whit-Sunday, I officiated at Trinity Church, Rutland, preached three times, administered the communion, assisted by the rector, and confirmed four persons.

June 21, being the first Sunday after Trinity, I visited St. Stephen's Church, Middlebury, preached and confirmed nine persons. In the afternoon of the same day I proceeded to St. Paul's Church, Vergennes, where I preached and confirmed seven persons.

December 20, being the fourth Sunday in Advent, I held a confirmation in St. Paul's Church, Burlington, at which time twenty-seven persons were confirmed.

January 9, Saturday, I visited Union Church, St. Albans, preached and confirmed four persons.

January 10, being the first Sunday after Epiphany, I preached at the same church morning and afternoon, and instituted the Rev George Allen as rector, of the church, the Rev. Charles Fay assisting.

The same day, in the evening, I proceeded to Swanton Falls, and preached.

January 11, Monday, I visited St. Luke's Church, Alburgh, where I preached and confirmed four persons, the Rev. Mr. Townsend, of the Diocese of Quebec, assisting.

January 12, Tuesday, I visited St. John's Church, Highgate, preached twice, and confirmed two persons. The following day I preached again and administered the communion, the Rev. Mr. Hubbard, of the Diocese of New York, assisting.

January 14, Thursday, I visited Calvary Church Berkshire, where I preached twice and confirmed, three persons.

January 15, Friday, I visited Union Church, Montgomery, and preached, and after service proceeded to Christ Church, Enosburgh, where I preached in the school-house, and confirmed ten persons.

January 16, Saturday, I visited Grace Church Sheldon, preached twice, the Rev. Mr. Hubbard assisting, and confirmed two persons. In the evening I proceeded to Trinity Church, Fairfield, and preached.

January 17, being the second Sunday after the Epiphany, I preached again at Fairfield, the Rev. Silas A. Crane assisting.

The same day, I proceeded for the second service to Christ Church, Fairfax, and preached, the Rev. S. A. Crane assisting.

And at night I proceeded to Fairfax Centre, where I preached again.

January 31, being Septuagesima Sunday, I visited St. Stephen's Church, Middlebury, preached three times, and confirmed thirty-one persons.

March 27, being the Sunday before Easter, at St. Paul's Church, Burlington, I confirmed nineteen persons, and on the evening of April 1, being Good Friday, at the same church I confirmed eleven more. The sum total of confirmations in the Diocese since the last Convention is a hundred and forty-four.

The changes in our ministry are as follows:—

The Rev. Silas A. Crane having resigned his charge at Middlebury, has officiated at Trinity Church, Shelburn, and also a part of his time at Milton and Fairfax. The object of his chief care, however, is a flourishing seminary for female education, at Burlington.

The Rev. Samuel R. Crane has resigned his charge at Highgate and Fairfax, and has been established for more than half a year as the rector of St. Stephen's Church, Middlebury. This important church, I am happy to state, is in an uncommonly prosperous condition.

The Rev Luman Foote has resigned his charge at Arlington, and divides his time between Springfield and Drewsville, which latter place is not within the Diocese. He still continues, however, a presbyter of Vermont. I am sorry to add that his place at Arlington is not supplied.

The Rev. Darius Barker, formerly of New Hampshire, has taken charge of St. Paul's Church, Windsor.

The Rev. Nathaniel O Preston has found it advisable to change his canonical residence to the Diocese of New York, and has received a letter dimissory accordingly. But he continues to be the pastor of St. Peter's Church, Bennington, notwithstanding; dividing his time, as was the case previously, between the parish at Bennington and that at Hoosic Falls.

The Rev. Freeman Lane has resigned his charge at Manchester, and received letters dimissory to the Diocese of Pennsylvania. The church at Manchester in consequence is vacant.

The present state of our parishes presents a serious number of vacancies. St. John's Church, Highgate; St Luke's Church, Alburgh; Grace Church, Sheldon; Trinity Church, Fairfield; Christ Church, Fairfax; Trinity Church, Milton; Zion Church, Manchester; Trinity Church, Pawlett; St. Paul's Church, Wells; St. James' Church, Arlington, are all destitute of ministerial services. Greatly, therefore, do we need to 'pray the Lord of the harvest, that he will send forth laborers into his harvest," and to exert ourselves for the indispensable purpose of training up candidates for the ministry, and making the churches of the Diocese capable of giving them proper support.

On the other hand, however, we have many circumstances to call for gratitude. The parishes at Enosburgh are preparing to erect a church, with every prospect of a large congregation.

A similar enterprise is undertaken by our friends at Salisbury, with strong grounds of encouragement.

St. John's Church Highgate, is about to be improved by the addition of an appropriate chancel, vestry room, and bell; and the liberal individuals who have made these additions, are prepared to engage the whole time of a respectable clergyman. There are few country parishes where a zealous and capable man could be more usefully and happily located.

A new parish has been formed at Royalton, and arrangements are in progress there also for erecting a house of public worship.

The parish at Randolph are prepared to support a clergyman for his whole time.

The all-important point of candidates for the ministry also presents a cheering aspect, although the Church must wait some time for the fruits. The two candidates reported at the last Convention are prosecuting their studies, and five others have been added to the list. This will probably be much increased before the next Convention.

I proceed to mention those subjects which were particularly acted upon at our last Convention, and commended to the attention of the present.

A resolution was passed requesting the bishop of the Diocese, with the counsel and advice of the Standing Committee, to prepare a course of theological studies, and a constitution and statutes for a theological seminary, and report the same to the Convention.

He was also requested at the same time to state what aid and facilities could be afforded for the permanent establishment of such an institution at Burlington, and under his immediate superintendence and care.

With regard to the first of these resolutions, I have to ask further time for the performance of the allotted duty. The period is at length approaching when it will be necessary; but I have suffered it to lie over for the present, having been much occupied with other cares, and knowing that we had not yet arrived at a stage when such a provision could be needed.

With regard to the second, it gives me great pleasure to say, that a building is now in progress, expressly for the purpose of a theological seminary, where one professor, and from twenty to thirty students can be well accommodated. The advantages which Burlington offers for such an establishment are manifold. We have three resident clergymen there, all of whom may take a part in the duties of theological instruction. The use of the building, of my library, and my services, can be afforded gratuitously; and the assistance within the power of the Church in that quarter to render, is certainly not surpassed by any other within our reach. I doubt not, therefore, brethren, that we shall fully concur in opinion on this and every other question connected with a subject so necessary to the interests of religion among us. Without laborers in the vineyard of the Gospel, nothing effectual can be done; and with all regard to the superior claims of our General Theological Seminary, and with fervent gratitude to Heaven for its present flourishing condition, I have always thought it incumbent on our Diocese to provide the means of sufficient support and instruction for such as the Spirit of God may call within our own borders, and who may prefer to remain at home. If after we have made the necessary provision in this matter our pious young men should choose to go elsewhere, it will be at their own option, and we shall have done our duty. But if we compel them to leave their native State in pursuit of theological education, and thus promote that spirit of emigration, by which both the Church and the Commonwealth of Vermont have already suffered so severely; we certainly cannot evade the painful conviction that we have been accessaries to the fault, and therefore deserve the consequences.

The most important duty which will devolve on us during our present session, brethren, is the establishing a system of canonical rules for the Diocese. To the preparation of a code such as seemed most likely to stand the test of episcopal principle, and offer a wholesome guide to ministers and people, I have sedulously devoted, in conjunction with the Committee appointed for the purpose, much time, and my best faculties. The result will be laid before you by the Committee, for your disposal. How far it will meet your views, it is not for me to say. But in this and every other part of your conventional business, may you be directed by the wisdom which cometh from above, so that your deliberations may be productive of such measures only as shall receive the blessing of the Redeemer whom we serve, and promote the influence of his everlasting Gospel.

INTELLIGENCE.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Fourteenth Sunday after Trinity, September 4, Mount Morris; 5, Dansville; 6, Wethersfield; 7, Warsaw; 8, Sheldon, ordination A. M., confirmation P. M; 9, Le Roy, 5 P. M.; 10, Batavia, consecration A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 11, Darien; 12, Newstead; 13, Medina, consecration A. M, confirmation P. M.; 14, Grace Church, Lockport;* 15, Lewiston, A. M.; Buffaloe, 7 P. M.; Saturday, 17, Fredonia, consecration A. M., confirmation P. M.

Sixteenth Sunday after Trinity, September 18, Mayville; 19, Jamestown; Festival of St. Matthew the Apostle, Wednesday, 21, Ellicottville, ordination A. M., confirmation P. M.; 22, Olean.

Seventeenth Sunday after Trinity, September 25, Bath, consecration A. M, confirmation P. M.; 26, Penn-Yan, consecration A. M, confirmation P. M.; 27, Hector, consecration A. M, confirmation P. M.; 28, Johnson's Settlement; Festival of St. Michael and all Angels, 29, Danby, consecration A. M., confirmation P. M.; 30, Candor, consecration A. M., confirmation P. M.; Oct. 1, Binghamton.

Eighteenth Sunday after Trinity, October 2, Harpersville.

Nineteenth Sunday after Trinity, October 9, St. James' Church, New-York; Tuesday, 11, St. Peter's Church,* Albany; Thursday 13, Johnstown, ordination A. M., confirmation P. M.

Twentieth Sunday after Trinity, October 16, Hyde Park, Dutchess county.

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

* Where there is more than one church in the same place, appointments for confirmation are made for the different churches in different years.

MARRIED.

On the 25th ultimo, at St. Peter's Church, by the Rev. Bird Wilson, D. D., the Rev. George Benton, missionary to Crete, to Miss Caroline, daughter of Mr. Reuben Spencer, of this city.

NOTICES.

The Church public generally are respectfully notified that the depositories of the Protestant Episcopal Press, and General Protestant Episcopal Sunday School Union, will be removed from their present location, No. 46 Lumber-street, to No. 28 Ann-street, New York, by the 1st of September next, where all communications are requested from that date to be addressed to Louis Sherman, *Agent.*

New York, August 8, 1836.

*** The Church periodicals throughout the United States are desired to notice the above.

The annual Convention of the Protestant Episcopal Church in the Diocese of Connecticut, will be held in Christ Church, Hartford, on the second Tuesday, the day of October next. Divine service to commence at ten o'clock.

By order of the Bishop,
William Jarvis, *Secretary.*

New York, Aug. 29, 1836.

The annual meeting of the "Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York" will be held in Trinity Church, in the city of New York, on Friday, October 7th, at 7 o'clock, P. M. Evan M. Johnson, *Secretary.*

The Gospel Messenger will please copy the above.

Protestant Episcopal Free Church, Euterpean Hall, 410 Broadway, near Canal-street.

This church now being organized under the charge of the Rev. William Richmond, will be open for public worship every Sunday at half-past ten o'clock in the morning, at half-past three in the afternoon, and half-past seven in the evening.

A C K N O W L E D G M E N T S.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following sums since his report of the 6th August. [☞ A report was prepared for last week's Churchman, comprising most of the sums mentioned below, but was mislaid in the printing office, and of course was omitted.]

From the Missionary Society of the Episcopal Seminary of Virginia and vicinity, by the hands of Mr. Thomas E. Locke, through Mr. C. Goodrich, $25 00—By the hands of Henry Cary, Esq., from Rev. H. H. Bean, of Christ Church, Washington, Md., for Green Bay mission, 5 00—By the hands of Rev. C. Hanckel, from Mrs. R Hume, of Charleston, S. C., 3 00—"Offerings" of St. Mark's Church, Halifax court-house, Va., by the hands of the Rev. Charles Dresser, for domestic missions, 15 00—By the same hands, and for the same purpose, from Miss Ann Miller, of Pittsylvania County, Va., 1 00—In redemption of a pledge at the Church of the Ascension, from a "friend to missions," 5 00—For the children of the Green Bay mission, contributed by the children and others of the Sunday schools of the Mission Church, Vandewater-street, and Varick-street, handed by Mr. Wm. R. Wadsworth, 2 50—From the family mite box, 9 00—Through Henry Cary, Esq., from Wm. H. Hubbard, Esq., Receiving Agent in Richmond, Va., one-half of a contribution in St. Thomas' Church, Orange County, Va., 13 75—Contributed by the same, for domestic missions, through the same hands, 16 00—One-half of a donation from Miss Fulton, through the same, 50 cents—By the hands of the Rev. Edward N. Mead, from the missionary box of the Sunday school of St. Paul's Church, Sing Sing, N. Y., for Green Bay, 7 25—Monthly collections in St. Paul's Church, Newburyport, Mass., by the Rev. Dr. Morss, 20 00—For Bishop Kemper's fund, from the Rev. Samuel R. Johnson, 2 50—From the ladies of St. Michael's Church, Bristol, R. I., by the hands of the Rev. J. Bristed, through the local secretary, for the Diocese of Kentucky, 13 00—From "a friend to missions," 3 00—From the Rev. John McVickar, D. D., for missions in Michigan, through the Rev. Wm. R. Whittingham, 50 00—"Weekly offerings" of Trinity Church, Carvendale, Pennsylvania, by the hands of the Rev. Samuel Marks, 3 50—In redemption of a pledge from a lady at Ascension Church, in the city of New York, after sermon by Bishop Kemper, in 1835, but never called for, 1 00—Contributed in June, at a monthly missionary meeting in Christ Church, Savannah, Ga., 7 65—From the Young Men's Auxiliary Education and Missionary Society, by their Treasurer, Mr. Wm. H. Townsend, toward the support of a missionary in Indiana and Illinois, under Bishop Kemper, to redeem in part the pledge made by the Society at their late anniversary, 125 00—From the Rev. Wm. Richmond, his fourth annual subscription for the Valley of the Mississippi, 100 00.

By the hands of Thomas Robins, Esq., Agent in Philadelphia, viz. From Mrs. Mary A. Allen, annual subscription, 1836, 3 00—From the Female Auxiliary Society of St. James' Church, Lancaster, Penn., third payment of their pledge of two hundred and fifty dollars, for the support of a missionary at Memphis, Tenn., per Rev. Samuel Bowman, 62 50—From Levi B. Smith, Esq., of Joanna Furnace, Berk's County, Penn., for general purposes 30 00; 95 50. Total, $771 65

August 24, 1836. James Swords, *Treasurer.*

The Treasurer has also received a parcel of wearing apparel and heavy shoes for the children of the Green Bay mission, from several ladies of Christ Church, New Brunswick, N. J.; also, thirty cloth garments and other articles, from a member of St. John's Chapel, for the same object.

The Treasurer is requested to acknowledge for Miss Crawford, teacher of the female branch of the Indian school at Green Bay, "the receipt of five dollars from Mr. Oakley, of New York, for the benefit of that branch of the schools, and also five dollars from Mr. Spencer, for the same purpose."

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received,—

Through the Agent of the Protestant Episcopal Press, from the Rev. S. C. Monks, being the weekly offering of Trinity Church, Carvendale, $3 50—By the hands of James Swords, Esq., Treasurer of the Domestic Committee, from the Missionary Society of the Protestant Episcopal Seminary at Alexandria, being an appropriation toward translating the Bible into the Persian language, 5 00—From the same Society, for general purposes, 26 26—By the hands of the Rev. Dr. Milnor, Secretary and General Agent, the following donations: From the Rev. William Richmond, being a contribution by the congregation under his charge, at 410 Broadway, after an address by the Rev. Dr. Robertson, on the Evening of Sunday the 21st of August, and to be appropriated toward the mission at Syra, 36 50—From the Rev. Alvah Guion, minister of St. James' Church, Piqua, and Trinity Church, Troy, from his congregations, 9 00—From Mrs. Hill, a donation, being the proceeds of work from the schools at Athens, toward supplying the means of extending the blessings of the Gospel to the Chinese, 186 16.

From Mrs. Hill, received by her from the following persons: A friend at Pelham, Westchester, N. Y., for the school for female teachers at Athens, 100 00—From a lad of same place, being the proceeds of herbs picked and sold, and intended for Mrs Hill's school, 1 00—A donation from Hoboken, N. J., by Mrs. Col. Stevens, for the female teachers' school, 110 00—Offerings of the children of a family at Hoboken, N. J., for the education of Greek children, 5 00—From other friends at Hoboken, for the same purpose, 20 00—From a gentleman at Garrettsville, O., for the schools at Athens, 10 00—A widow's mite, for do., 5 00—Two young friends, for do., 7 00—From a class in Christ Church Sunday school, New York, for do., 8 00—From a friend, for the same, 2 00—From the Sunday scholars of St. Stephen's Church, New York, for education of children in Greece, 25 00—From Mrs. Anna H. Jenkins, of Providence, for the Richmond philanthropic school, 100 00—From some ladies of Providence, R. I., 168 00—From Mrs. Banyer and Miss Jay, for the education of female teachers, 100 00—From Mrs Keith, of Alexandria, for the schools at Athens, 11 00—From Miss Kantye, New York, for the education of female teachers at Athens, 10 00—From a lady of New York, for the female schools at Athens, 3 00.

Whole amount, $951 42

August 29, 1836. Henry Cary, *Treasurer.*

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The subscriber, as Treasurer, acknowledges the receipt of the following sums.

August 16, 1836. From the "offerings" of St. Mark's Church, Leroy, Genesee County, N. Y., Rev. K. Medcalf, Rector, through the Protestant Episcopal Press, $5 00.

August 27. From the "Christian Benevolent Society" of Christ Church, Manlius, N. Y., per Rev. Jesse Pound, missionary, by the hand of Rev. J. D. Carder, 5 00.

Total, $10 00

Thomas Browning, *Treasurer,*
77 Maiden lane, and 134 Christopher-street.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz

By George T. Fox, jr., from Joseph Sand, $10 00—George R. Ives, 10 00—J. Higgerty & Sons, 10 00—R. L. Patterson, 10 00—Henry Ibbotson, 10 00—T. J. Barrow, 10 00—John P. Stagg, 5 00—F. S. Winston, 5 00—D. M. Stebbins, 5 00—F. T. Peet, 5 00—William Paton, 5 00—C. Congdon, 5 00—P. F. Livingston, 5 00— Buckingham, 5 00—A friend, 5 00; 105 00.

From George T. Fox, jr., constituting himself a life member, 20 00—Annual subscribers, 6 00; 26 00.

Total, $131 00

Wm. H. Townsend, *Treasurer,*
Aug. 31, 1836. 166 Barrow-street and Bank of America.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Subscriber, appointed Special Agent to collect funds for the General Protestant Episcopal Sunday School Union, gratefully acknowledges contributions of $234 04 in St. Peter's Church, Westchester County, on Sunday last—Of 180 00 in Christ Church, Oswego, on Sunday, 14th instant—Also, of 182 00 in St. John's Church, Ogdensburg, on Sunday, 21st instant.

August 31, 1836. F. H. Cuming, *Secretary.*

PRESS DEPOSITORY,
28 *Ann-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 31st, from the following persons, viz.

Elizabeth Grogan—Jacob B. Morse—John A. Wharton—Rev. E. M. Forbes—Robert Graffin, *with remit.*—R. Meachem—Postmaster, Sloansville—Postmaster, Washington City—J. Adams—George A. Wheeler, jr.—Rev. M. K. Cushman—Rev. P. T. Babitt—Rev. James M. Coffer—Postmaster, Perkinsville—Postmaster, Philadelphia—H. Anthon—Wm. J. Bradfoot.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. P. S. Chauncey, *with remit.*—Rev. Robert B. Croes—Rev. Silas R. Crane—A. E. Miller, 2, *with remit.*

CHURCHMAN'S ALMANAC.

The Churchman's Almanac for 1837 will be published and for sale by the 5th of September. Its value as a manual for Churchmen will appear from the following transcript of its table of contents.

Inner titlepage, p. 1; Prefatory note, p. 2; Chronological cycles, moveable festivals and fasts, ember days, rogation days, equinoxes, and solstices, celestial phenomena of the sun, the moon, the planets, and the fixed stars, p. 3, 4, 5; Elements of the solar system, and the old and new style of the calendar explained, p. 5; Bishops' residences; Number of Protestant Episcopal clergy in the United States, and in several of the principal dioceses; Citations from the ancient fathers, proving that the order of bishops is of apostolic institution, p. 6; Calendar, comprising *the day of the month, of the week, and of the year, all the festivals and fasts, meetings of conventions, Church institutions, &c., references to the lessons for each Sunday in the year, the sun's declination, rising, and setting, the equation of time, the moon's southing, changes, age, and the duration of her light every evening and morning, the length of the day on the 1st, 10th, and 20th of every month, and the times of high water at New York throughout the year,* p. 7-18; Last moments of Bishop White, p. 19; Notices of the general institutions of the Church,—The General Theological Seminary, meetings of Trustees, its Standing Committee, seminary buildings, professors, students students' expenses, course of study, library, property, and income, scholarships, &c., p. 19, 20; General Protestant Episcopal Sunday School Union, its annual meeting, Bible questions, public meeting, collections, new works, periodicals, Business Agent, funds, officers, and Executive Committee, p. 20, 21; Domestic and Foreign Missionary Society, its members, officers, and Board of Missions, Domestic Committee, Foreign Committees, Secretaries and General Agents, funds, domestic stations and missionaries, foreign stations and missionaries, periodical paper, &c., p. 21, 22; *Diocese of New York,* Protestant Episcopal Society for the promotion of Religion and Learning. Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York; Auxiliary New York Bible and Common Prayer-Book Society, Protestant Episcopal Tract Society, Education and Missionary Society of the Protestant Episcopal Church in the Sate of New York, New York Protestant Episcopal City Mission Society, New York Protestant Episcopal Sunday School Society, Young Men's Auxiliary Education and Missionary Society, New York Church Building Society for the West, New York Protestant Episcopal Public School, p. 22, 23.

List of Clergy, in which are given *the names of all the clergy of the Protestant Episcopal Church in the United States, arranged in alphabetical order, and their parishes and residences,* with other particulars, corrected up to the dates mentioned in the note prefixed to the list, p. 24-36.

Contents of Cover.—Outer title page, with the Lord's Prayer in Greek, p. 1; Table of contents, p. 2; List of theological students in the General Theological Seminary of the Church, p. 3; Statistical view of the progress of the Church in the United States, exhibiting the population, and the number of clergy in each diocese, at seven periods, during the last forty-three years, p. 4; Moon table, showing all her changes at five principal cities in the United States, p. 5; Table of latitudes and longitudes of the principal places in the United States; p. 6; Chronological and historical table of the bishops of the Protestant Episcopal Church, from the period of its organization, p. 7; Tabular view of Sundays and holydays in A. D. 1837, p. 8.

Terms—Six and a quarter cents the single copy, and four dollars the hundred. All orders should be directed to the Acting Agent at the Protestant Episcopal Press, Mr. Louis Sherman, No. 28 Ann-street, New-York.

ST. LUKE'S FEMALE SCHOOLS FOR GENERAL EDUCATION,
CORNER OF HUDSON AND GROVE STREETS.

The duties of this institution will be recommenced on the first Monday in September. H. M. Phelps.
aug 29. 3t.

BOARDING AND DAY SCHOOL.

Boarding and day school of Rev. A. Fitch removed to Second Avenue, between Third and Fourth-streets.
aug 5, 1 yr.

WANTED IMMEDIATELY.

A gentleman, competent to lead the singing in the Church of the Holy Evangelists. Application to be made to Alexander Fraser, 341 Pearl-street.

N. B. No one need apply who is not a member of the Protestant Episcopal Church, and well acquainted with the Church Psalmody. 3t.

The Cities of the Plain.

BY J. G. WHITTIER.

Away from the ruin!—oh! hurry you on,
While the sword of the angel yet slumbers undrawn!
Away from the doom'd and deserted of God:
Away, for the spoiler is rushing abroad!

The warning was spoken; the righteous had gone,
And the proud ones of Sodom were feasting alone;
All gay was the banquet, the revel was long
With the pouring of wine, and the breathing of song.

'T was an evening of beauty, the air was perfume;
And earth was all greenness, the trees were all bloom;
And softly the delicate viol was heard,
Like the murmur of love or the notes of a bird.

And beautiful creatures moved down in the dance,
With the magic of motion, and sunshine of glance;
And white arms wreath'd lightly, and tresses fell free,
As the plumage of birds from some tropical tree.

And the shrine of the idol was lighted on high,
For the bending of knee, and the homage of eye;
And the worship was blended with blasphemy's word,
And the wine-bibber scoff'd at the name of the Lord!

Hark, the growl of the thunder, the quaking of earth!
Wo, wo to the worship, and wo to the mirth!
The black sky has open'd; there 's flame in the air;
The red arm of vengeance is lifted and bare!

And the shriek of the dying rose wild when the song
And the low tone of love had been whisper'd along;
For the fierce flames went lightly o'er palace and
bower,
Like the red tongues of demons, to blast and devour.

Down, down on the fallen the red ruin rain'd,
And the reveller sank with the wine cup undrain'd;
The foot of the dancer, the music's loved thrill,
And the shout and the laughter grew suddenly still.

The last throb of anguish was fearfully given;
The last eye glared forth its madness on heaven!
The last groan of terror rose wildly and vain,
And death brooded over the pride of the plain!

From the Eclectic Review.

MEMOIRS OF TYNDALE.

(*Concluded from page* 1132.)

One reason for undertaking the second edition at Cologne, and probably the main one, appears to have been, for the greater convenience of forwarding copies to England. Cochlæus, one of the most active enemies of the Reformation, in his memoir of Luther, gives an account of his discovering what was going forward at Cologne, and obtaining an injunction from the senate to forbid the printer to proceed. The work had already advanced as far as signature K. "The two English heretics," he states, "taking with them the printed sheets, escaped, and sailed up the Rhine to Worms, where the people were immoderately in favor of Luther, that they might there finish their undertaking." The work was naturally enough described to Cochlæus as "Luther's New Testament translated into English;" just as Coverdale's Bible was represented, even on the title-page, to have "been made from the Douche and Latin into English." Not only was Luther ignorantly supposed to be the *author* of the New Testament, but some of the monks asserted that the heretical Lutherans had invented two *new languages*, which they called Hebrew and Greek. Every translation was therefore called Luther's New Testament; but it is quite absurd to suppose that Tyndale, a profound Greek scholar, and of course imperfectly acquainted with the vernacular Saxon, would make his translation from the German of Luther. The Rev. Mr. Walter, in his second letter to the Bishop of Peterborough, has placed beyond all reasonable question, by the results of a comparison of Tyndale's text with Luther's, that they were independent translations; although it is reasonable to suppose that on any difficult or controverted passage Tyndale would consult the German Reformers. But the monk of Greenwich had shown his singular proficiency as a Biblical translator three-and-twenty years before his visit to Germany; and no evidence, therefore, can be required to substantiate his own representation, that he used in his version the Greek original. In his preface to one of his most valuable compositions, "The Obedience of a Christian Man," he shows at considerable length the necessity of a free circulation of the Scriptures in the vernacular tongue of every country, and he thus speaks of the original languages:—"The Greek tongue agreeth more with the English than with the Latin; and the Hebrew tongue agreeth a thousand times more with the English than with the Latin."

No sooner did Tyndale's New Testament make its appearance, than the most extraordinary efforts were made to suppress and destroy it. On the 23d of October, 1526, Bishop Tonstall issued an injunction against it in the following terms:—

"Wherefore we, understanding by the report of divers credible persons, and also by the evident appearance of the matter, that many children of iniquitie, mayntayners of Luther's sect, blinded through extreame wickedness, wandering from the way of truth and the Catholike fayth, craftily have translated the New Testament into our English tongue, intermeddling therewith many heretical articles and erroneous opinions, pernicious and offensive, seducing the simple people, attempting by their wicked and perverse interpretations to prophanate the majestie of the Scripture, which hitherto have remained undefiled, and craftily to abuse the holy word of God, and the true sense of the same. Of the which translation there are many books imprinted, some with glosses, and some without, containing in the English tongue that pestiferious and most pernicious poyson dispersed throughout all our Diocesse of London in great number, which truely without it be speedily forsene, without doubt will contaminate and infect the flocke committed unto us with most deadly poison and heresie, to the grievous perill and danger of the soules committed to our charge, and the offence of God's divine majestie. Wherefore we . . . . command that within thirtie days . . . . under pain of excommunication and incurring the suspicion of heresie, they do bring in and really deliver unto our vicar-generall, all and singular such books as containe the translation of the New Testament in the English tongue."

Not content with issuing this infernal edict, the Bishop employed a London merchant named Packington, who traded to Antwerp, to buy up all the copies of the English Testament, that he might burn them all at Paul's Cross. "But," says an old chronicler (Hall,) in narrating the circumstance, "when the Bishop thought he had God by the toe, indeed he had, as he afterward thought, the devil by his fist." Packington was a secret friend of Tyndale's, who sold him all the copies on hand, saying, "I shall get money of him for these books, to bring myself out of debt, and the whole world shall cry out upon the burning of God's word. And the overplus of the money that shall remain to me, shall make me more studious to correct the said New Testament, and so newly to imprint the same." "And so," adds Hall, "forward went the bargain, the Bishop had the books, Packington the thanks, and Tyndale had the money." The destruction of the books took place at Cheapside, "to the great surprise and grief of the people in general," in May 1528. But by the next year new editions were poured into England; and notwithstanding that all who imported or purchased them were prosecuted with severity, the demand increased, and three large editions were distributed before 1530. Several pirated editions were got up by the Dutch printers, particularly at Antwerp, without Tyndale's knowledge, the object being profit only; a striking proof of the extraordinary demand which had been created. Among others, John Raymond, a Dutchman, suffered severe punishment for causing one thousand five hundred of Tyndale's New Testament to be printed at Antwerp, and for bringing five hundred to England. The price at which they were usually sold was thirteen pence for the small editions, and half a crown for the edition with glosses, a considerable sum in those days. Mr. Offor has collected a number of instances of the heavy fines and more barbarous penalties imposed upon persons convicted of having these books in their possession. Among others, John Tyndale, the brother of the translator, and another London merchant named Patmore, were condemned by the Star Chamber to undergo the following sentence: "That each of them should be set upon a horse, and their faces to the horse's tail, and have papers upon their heads, and upon their gowns or cloaks to be tacked or pinned with the said New Testaments and other books; and at the Standard in Cheapside be made a great fire, whereinto every one of them should throw their said books; and further to abide such fines to be paid to the king as should be assessed upon them." The fine, according to Fox, was to a ruinous amount. A poor old laborer, named Harding, expiated his crime, in reading the English Scriptures, at the stake.

Having completed his New Testament, Tyndale proceeded to translate the Hebrew Scriptures; and in 1529, having finished the Pentateuch, he commenced the publication of it in separate tracts, accompanied with notes, which gave great offence to the clergy, and ornamented with wood cuts. When the manuscript of Deuteronomy was ready for the press, he embarked for Hamburgh in order to get it printed in that city, but the vessel was shipwrecked on the coast of Holland, and Tyndale lost all his books and papers. Had he been wrecked on the English coast, he would have escaped the sea only to perish at the stake. Undaunted, Tyndale proceeded to Hamburgh, where he was joined by Coverdale, and with his assistance he again translated the book of Deuteronomy. This is the only portion of the Scriptures, Mr. Offor states, in translating which, these two eminent men labored together. The liberality of a pious lady, Mrs. Van Emmerson, afforded him the means of getting it printed in the following year. During Tyndale's stay at Hamburgh that dreadful and mysterious pestilence, the sweating sickness, swept away thousands of the inhabitants; but the same hand which had rescued him from shipwreck shielded him against the fatal infection.

After conducting this portion of his work through the press, he again shifted his residence, and in 1530, for the first time, Mr. Offor thinks, established himself at Antwerp. Aware of the designs of his enemies, more especially of the determination of the English despot to effect his destruction, the saintly exile appears to have deemed it unsafe to continue long in the same place. Accordingly we find one of Henry's emissaries employed to entrap him, addressing three letters to him at Frankfort, Hamburg, and Marlborough, (Marpurg.) At Antwerp, however, having accepted the appointment of chaplain to the company of English merchants, he might consider himself as in comparative security, although his abode was for some time carefully concealed. Here he chiefly resided from the latter end of 1530 to 1534, when he fell into the hands of his sanguinary persecutors. In Nov. 1534, he finished at press the revised edition of his New Testament, taking advantage of both the friendly and the hostile criticisms which had been passed upon his labors, to introduce some verbal corrections and improvements. Of these new readings Mr. Offor has given some specimens, very few of which affect the sense. During his residence at Antwerp Tyndale was also laboriously occupied in carrying on his translation of the Old Testament, as well as in vindicating by his pen the cause and doctrines of the Reformation against the slanderous assaults of Sir Thomas More. His "Practice of Prelates," in which he boldly opposed the divorce of Henry from his faithful Queen Katherine, was printed at Marpurg in 1530, and must have tended still more than his alleged heresies to exasperate that accomplished but ferocious despot.

The thunders of the Vatican had been launched against Tyndale, as one of the abhorred sect of Luther, as early as 1520. To a bull issued in that year is appended a list of heretics, beginning with Luther and his colleagues, and ending with three names linked together with a note on the right hand, *Angli*, and on the left, "*Ordines fr.m minor. de obscuacia de Grenewyche.*" These illustrious English names are: "Willmus Tyndall, Willmus Roy, *apostata*, Ricus Brightwell." This bull, Mr. Offor states, is preserved in the records of Bishop Tonstall, in which also is found a proclamation of Henry VIII., issued in 1529, declaring the royal determination to execute with rigor all the laws against heretics, and enumerating about ninety Latin, and eighteen English prohibited books: Tyndale's New Testament is the first mentioned of the latter, followed by eleven others of his works. In the May following, (1530,) another remarkable decree was issued by the king in council, assisted by a convocation of the clergy, directed especially against the writings of Tyndale, which are declared to swarm with heresies and detestable opinions. The document occupies eight skins of parchment, closely written on both sides, every alleged heresy extracted from his writings being engrossed at length on the deed. Among these heresies are the following: that "faith only doth justify us;" that "purgatory is of the Pope's invention;" that "the water of the font hath no more virtue in it than the water of a river;" that "the Gospel is written for all persons, estates, dukes, princes, pope, emperor;" that "all things necessary are declared in the New Testament;" and that "the New Testament of Christ will not suffer any law of compulsion, but only of counsel and exhortation." All these Scriptural and noble sentiments are declared to be detestable and damnable heresies! Among the names appended to the decree, as members of the council, Mr. Offor states, is that of one who afterward suffered martyrdom in defence of the truths which he here condemned. "Hugh Latimer then consented to the destruction of Tyndale, as Saul did to the martyrdom of Stephen."

Among the state papers has been preserved part of a letter from one of Henry's emissaries, giving an ingenious and affecting account of an interview which he had unexpectedly obtained with the persecuted exile, and relating what passed between them. The date is wanting, but the interview must have been subsequent to the publication of the "Practice of Prelates" in 1530, and previous to the communication made to his majesty by Sir S. Vaughan in May, 1531, in which the envoy, evidently referring to a former attempt, says, "I have *again* been in hand to persuade Tyndale." Mr. Offor has inserted exact transcripts of both these highly interesting documents, in the orthography of the original, as well as the reply to Vaughan's letters, drawn up by the secretary of state, (Cromwell,) and *corrected* by his royal master. In this latter very curious autograph, preserved in the British Museum, the interlineations show how deep and personal an interest Henry took in the affair, and how ill pleased he was with those expressions in Vaughan's letter which indicated a favorable opinion of Tyndale. Nothing can be more strikingly characteristic at once of the king's penetration and of his haughty, callous, and implacable spirit. The representations communicated by his envoy, which had not merely failed to waken his better feelings, but had roused his ire against the transmitter of them, were such as could not have failed to touch a mind of any genuine magnanimity.

In the subsequent interview with Vaughan the spirit of Tyndale shines forth in all its heroic elevation of self-devoted piety:—

"I assure you," said he, "if it would stand with the king's most gracious pleasure to grant only a bare text of the Scripture to be put forth among his people, like as is put forth among the subjects of the emperor in these parts, and of other Christian princes, *be it of the translation of what person soever shall please his majesty*, I shall immediately make faithful promise never to write more, nor abide two days in these parts after the same; but immediately to repair into his realm, and there most humbly submit myself at the feet of his royal majesty, *offering my body to suffer what pain or tortures, yea, what death his grace will, so that this be obtained*. And till that time I will abide the aspect of all chances, whatsoever shall come, and endure my life in as many pains as it is able to bear and suffer."

Out of the apostolic writings we know of nothing rising higher in moral sublimity than this noble declaration. The envoy's comment is: "I have some good hope in the man." Henry knew that there was no hope of either bending or beguiling him, and he directs his secretary to write to Vaughan, "His highness hath commanded me to advertise you that his pleasure is, that ye should desist and leave any further to persuade or tempt the said Tyndale to come into this realm; alleging that he, perceiving the malicious, perverse, uncharitable mind and judgment of the said Tyndale, is in manner without hope of reconciliation in him, and is very joyous to have his realm destitute of such a person." The mortified pride of the haughty and baffled monarch is betrayed in this message, which was designed probably to throw Tyndale off his guard, while the toils were being laid for his apprehension and destruction. The manner in which the base plot was at length executed we shall let Mr. Offor narrate.

"Tyndale now lodged in the English house or factory, which was kept by a merchant, Thomas Pointz. Henry VIII. and his council suborned and employed one Henry Phillips, the son of a custom-house officer at Poole, of gentlemanly appearance, who, with a valet came to Antwerp; having made acquaintance with some of the merchants, he met Tyndale, and he, without suspicion, placed a fatal confidence in him, and invited him to his apartments. Pointz, having some suspicion, asked Tyndale how they became acquainted; to which he replied, that he was an honest man, and handsomely learned; and Pointz, finding that he had made so favorable an impression on his learned friend, desisted from further inquiry. Phillips, after having for some time dined at his table, and partaken of his hospitality, went to Brussels, and with great pains and expense obtained a warrant to apprehend Tyndale for heresy. To execute it he brought back with him the procurer-general and his officials, not daring to trust the officers of Antwerp, where his victim was so much beloved. Having detained these persons at Antwerp until Pointz had left that city on business, he then called at the house of Pointz, and Tyndale invited him to go and dine with him at the house of one of his friends, assuring him of a hearty welcome. The villain then, under a pretence of having lost his purse, borrowed of his unsuspecting victim all his money. In passing through the narrow entry of the hotel, Phillips, with apparent courtesy, insisted on Tyndale going first, and as his victim was much shorter than himself, when they came to the door he pointed down on Tyndale; immediately the officers whom he had placed there, seized him, together with all his books and papers. He was in this pennyless condition conveyed to the prison of Vilvoord, a village at the ford between Brussels and Malines, on the road to Antwerp. If ever there was seen the perfection of unprincipled villany, to the utter disgrace of human nature, it was in this diabolical agent to the Roman Catholic party in England—Phillips.

"Every effort which the most affectionate regard and veneration for Tyndale could prompt was made by Pointz and the British merchants at Antwerp to obtain the liberation of their beloved pastor, but it was in vain. Letters were immediately despatched to Lord Cromwell and others in England, and favorable answers having arrived, Pointz, at the request of the body of English merchants, went with the communications to the Lord of Barowe, following him post to Maestricht, that he might deliver them in person, and with great difficulty he obtained his answer. With this he hastened to Brussels. The imperial council gave him a letter to Lord Cromwell, and Pointz undertook to carry it in person to London with all possible speed. Here he was detained for a month, but by perseverance and interest he obtained favorable letters, with which he went direct to Brussels. His zeal for the pious preacher nearly cost him his life: for Phillips, finding that these powerful efforts were likely to succeed, managed by the aid of the Roman Catholic priests at Louvain to have Pointz arrested on suspicion of heresy, and committed to prison. Within one week he was examined upon more than a hundred articles. He was prohibited from intercourse with his friends, unless his letters were written in the Dutch language, and sent through the medium of his persecutors. Finding that his life was in imminent danger, he broke out of his prison by night, and made his escape. Still, although under such perilous circumstances, he persevered in his efforts to save the life of Tyndale."

But in vain. Tyndale's imprisonment lasted two years, during which time he redeemed his pledge given to the Gloucestershire priest many years before, that the ploughboys should have the New Testament to read. In 1535 was printed a very curious edition of his version, in a provincial orthography, adapted apparently to the people of his native county, with heads to the chapters. In this, Mr. Offor remarks, he followed the example of Luther, who published his New Testament in three different dialects of Germany.

At length the termination of his labors and sufferings drew nigh. The formalities of a trial were gone through, and the English exile was condemned as a heretic in virtue of a decree passed by the Diet of Augsburg. In September 1536, he was led to a rising ground near the prison of Vilvoord, and being fastened to the stake, was strangled previously to the kindling of the flames which consumed his earthly remains. His last words were, "O Lord, open the king of England's eyes." Such were the power of his doctrine and the holy influence of his example, that during his imprisonment it is said he was the instrument of converting his jailer, with his daughter and others of his family, and even the emperor's procurator, who had officially borne part in his condemnation, bore testimony to his being a learned and godly man.

THE GRASS AND THE FLOWER.

BY J. K. PAULDING.

A lovely flower stood blooming on a bush alone. It was the admiration of all, but most of itself. It enveiled its painted leaves in the sun; it glittered with the dew of morning, and breathed pleasant fragrance upon the air. Throned amid the fresh green leaves, which sheltered as well as ornamented it, nothing could be more charming and graceful. Every passer by said, "Look, what a beautiful flower!"

Beneath this pretty and delicate creature of Providence there spread a green meadow, here swelling into gentle undulations, and sloping till it fringed the bank of a running stream. The flower looked down on the lowly grass, and with a sneering air and in a haughty tone gave utterance to the thoughts,—

"Behold this insolent grass, what does it so close to me? How different the appearance and destiny from me! Never does it hear the admiring murmurs which I excite. It emits no fragrant odor, but remains to be trodden under foot by all who list, unvalued and unnoticed. I should like to know for what it was created."

"Ignorant and conceited flower," replied the grass, "that question might better be asked of thyself; for thou art as useless, idle, and fleeting, as thou art pretty. True, the scent which rises from thy silken leaves is grateful, but where will it be to-morrow? The gleaming of thy soft colors, too, amid the verdant leaves,—but how soon will they fade on the ground? Evanescent child of vanity! I have witnessed the brief existence and death of a thousand such as thou, living unvalued and perishing unmourned; and dost thou sneer at me because my stem is not so slender and brittle, my blade so fair as thine? Know that the wise regard me, even for my beauty, more than they do thee. I spread over the earth a carpet of velvet. I clothe the uplifted hills in mantles of verdure. I furnish food to hundreds of animals who derive from me the power to gratify man with the most delicious luxuries. The wind blows over me and hurts me not. The sunshine falls on me and I am yet unwithered. The snows of winter cover me, and I am ready to beauty the earliest spring. Even the steps of the many who tread upon me, do not prevent my growing ever bright and cheerful; and Heaven has blessed me with a color of all others the most grateful to human eyes."

The fancy flower was about to reply, when a passer by plucked it, admired its hues, and threw it away.

From the United Brethren's Missionary Intelligencer and Religious Miscellany.

A MEMORIAL OF THE CHARACTER AND LABORS OF A NATIVE ASSISTANT EMPLOYED IN THE MISSIONS OF THE UNITED BRETHREN DURING THE LAST CENTURY.

NORTH AMERICAN INDIANS.

Tschoop, of the Mahikander tribe, was one of the first-fruits of the ministry of the Brethren among the Indians. When introduced along with his friend and countryman, Shabash, to Brother Christian Henry Rauch, he readily answered in the affirmative the question put to him by the latter, whether he wished for a teacher to instruct him in the way of salvation? At the same time he assured the missionary that he frequently felt desirous to know better things than he did, but could not tell how or where to find them; therefore, if any one would come and instruct him and his acquaintance, he should be thankful: that they were all poor and wicked, but he thought it might answer a good purpose, if a teacher would come and dwell with them. Brother Rauch accordingly repaired to the Indian town of Shekomeko, where Tschoop and Shabash resided, and began to preach the Gospel to them with simplicity and fervor of spirit; but his testimony was generally received with scorn and contempt. Tschoop, the greatest drunkard among them, was the first whose heart was awakened, through the grace of Jesus Christ. He asked the missionary what effects the blood of the Son of God, slain on the cross, could produce on the heart of man? Had the missionary received a most valuable present, it would not have afforded him a pleasure at all to be compared with that which he felt, on hearing this question put by a heathen. The divine blessing accompanied the testimony of the love of Jesus, and both Tschoop and Shabash became, not long after, genuine converts to the Christian faith. In 1741, the former dictated to Brother Rauch the following letter to the Brethren in Pennsylvania, descriptive of his past experience:—"I have been a poor wild heathen, and, for forty years, as ignorant as a dog. I was the greatest drunkard, and the most willing slave of the devil; and as I knew nothing of our Saviour, I served vain idols, which I now wish to see destroyed with fire. Of this I have repented with many tears. When I heard that Jesus was also the Saviour of the heathen, and that I ought to give him my heart, I felt a drawing within me toward him; but my nearest relations, my wife and children, were my enemies, and my greatest enemy was my wife's mother. She told me, that I was worse than a dog, if I no more believed in her idol; but my eyes being opened, I understood that what she said was altogether folly, for I knew that she had received her idol from her grandmother. It is made of leather, and decorated with wampum; and she being the oldest person in the house, made us worship it, which we have done, till our teacher came and told us of the Lamb of God, who shed his blood and died for us ignorant people. I was astonished at this doctrine, and as often as I heard it preached my heart grew warm. I even dreamed often, that our teacher stood before me, and preached to me. Now I feel and believe, that our Saviour alone can help me by the power of his blood, and no other. I believe that he is my God and my Saviour, who died on the cross for me, a sinner. I wish to be baptized, and frequently long for it most ardently. I am lame, and cannot travel in winter; but in April or May I will come to you. The enemy has frequently tried to make me unfaithful; but what I loved before, I consider more and more as dung. I am your poor wild Tschoop."

On the 16th of April, 1742, his baptism took place at Shekomeko, on which occasion he received the name of John. This man, who formerly looked more like a wild bear than a human creature, was now transformed into a lamb, and whoever beheld him, was amazed at so evident a proof of the efficacy of the word and sacrament of the Lord. The savages in the neighborhood were astonished at what they saw and heard, and many came from a distance of twenty-five or thirty miles to hear the missionary, and to converse with the Indian converts. Of these, none were so remarkable as John for the peculiar gift he exhibited of expressing himself on religious subjects, in a plain, intelligent, and convincing manner. In a letter addressed about this time to Count Zinzendorf, he concludes an extensive description of the uneasiness and anxiety of his heart, occasioned by his former abominable course of life, with these words: "But now I am happy; for I know that our Saviour has done much for me; I am now as much humbled as I was sorrowful. As soon as I felt that I loved him I wished for brethren who loved him also. Therefore I love my brother Rauch, and you, and all my brethren here, and all brethren every where; even those whom I shall never see in this world. All who love the Lord Jesus I love and salute. I rejoice more and more, because our Saviour makes others likewise happy, and not me only. I am always glad when our brethren make known to us his word—it is sweet to my taste; and I attend closely, that I may be as the Bible directs, and it is easy. There are men who say the Bible is a hard book; but I have not come so far as to find it hard; as yet I only know that it is easy and sweet, and can add nothing more, except that I feel the power of our Saviour's blood."

This remarkable man was called into eternal rest, at Gnadenhutten, in 1746, by means of the smallpox; and the following testimony to his character and services, as an assistant in the mission, is borne by the missionaries. "As a Heathen, he had distinguished himself by his sinful practices; and as his vices became the more seductive, on account of his natural wit and humor, so, as a Christian, he became a most powerful and persuasive witness of our Saviour among his nation. His gifts were sanctified by the grace of God, and employed in such a manner as to be the means of blessing, both to Europeans and Indians. Few of his countrymen could vie with him in point of Indian oratory. His discourses were full of animation, and his words penetrated like fire into the hearts of his hearers; his soul found a rich pasture in the Gospel; and whether at home or on a journey, he could not forbear speaking of the salvation purchased for us by the sufferings of Jesus, never hesitating a moment whether his auditors were Christians or Heathen. In short, he appeared chosen by God to be a witness to his people; and was four years active in this service. Nor was he less respected as a chief among the Indians; no affairs of state being transacted without his advice and consent. Shortly before his last illness, he visited Bishop Spangenberg, and addressed him thus: 'I have something to say to you; I have examined my heart closely, I know what I say is true. Seeing so many of our Indians depart this life, I put the question to myself, whether I could resign my life to the Lord, and be assured that he would receive my soul. The answer was, Yes; for I am the Lord's, and shall go and be with him for ever.'"

During his illness, the believing Indians went often and stood weeping around his bed. Even then he spoke with power and energy of the truth of the Gospel, and in all things approved himself, to his latest breath, as a minister of God. His pains were mitigated by the consideration of the great sufferings of Jesus Christ, and his departure to him was gentle and placid, like that of a faithful servant entering into the joy of his Lord.

From the British Magazine.

EPISCOPAL CHURCH FOR THE USE OF THE BRITISH EMBASSY AND RESIDENTS IN PARIS.

This church is Gothic, in the style of the middle age, and called by English architects Anglo-Norman.

The church is eighty-six French feet long, forty-two feet wide, and fifty feet high. The front is built of fine white stone, beautifully sculptured. The entrance is through a vestibule, over which are two galleries; the higher gallery is for the use of the ambassador and other members of the embassy and their families; the lower for a school of young English ladies, and there is a separate entrance and staircase to both galleries.

The altar is at the opposite end of the church. The organ is placed in a niche over the altar, and on each side is a strong gallery for the choir. Against a pilaster is placed the pulpit, and on the opposite side the reading-desk, near the altar. There is a small desk before the altar for reading the litany. The seats are of oak, with backs, and similar throughout the church. A stone font is placed in the vestibule, so as to be seen in the church. The church is lighted by three lanterns at the top of the roof, by three windows of stained glass at the altar end, and by a large circular window at the back of the embassy gallery. The floor is of oak; the church is warmed by a large stove placed under the vestibule, and by two smaller stoves, one on each side of the altar. There are two small vestries, a room for books, and a porter's lodge.

Nearly the whole of the service is performed by Bishop Luscumbe, chaplain of the embassy.

The church was built under the direction of M. Dalstein, architect, after the plans of Bishop Luscombe; and the Bishop has defrayed the whole expense of purchasing the ground, building and fitting up the church, at a cost of seven thousand pounds. The organ, built by Gray, the expenses of carriage from London, &c., cost £350, about two-thirds of which sum was raised by subscription.

The foundation-stone was laid by Bishop Luscombe on the 23d of April, 1833; the building commenced on the 29th of June, of the same year; and divine service was first performed in the church by the Bishop on the 23d of March, 1834. The church contains about six hundred and fifty persons, and is always full.

NOTICE.

On Sunday morning, July 17, a new Sunday school was commenced on the Eighth Avenue, between Thirty-seventh and Thirty-eighth streets, by a few members of our beloved Church; with a scanty number of books, and still scantier means of obtaining them, with but a few borrowed benches and chairs, insufficient for the wants of the school, it still flourished and increased. Two large rooms, which could with ease have accommodated a hundred and fifty scholars, were obtained at a very low rent; but, owing to some difficulty between the tenant occupying the rest of the house and the landlord, we were compelled to remove the school. After much trouble another room was obtained at a rent more than double that of the former place, though neither so large nor so well situated. Last Sunday the school was commenced at our new place, between Thirty-fourth and Thirty-fifth streets. As was stated in a previous notice, the means of fitting up the room with benches, chairs, &c. are wanting. Shall not this, among other laudable objects, receive a share of attention.

All donations of books suitable for the library, or for the use of the school, of benches, or other furniture proper for a Sunday school room, will be thankfully received at the Protestant Episcopal Press, by Mr. Louis Sherman, at 49 Dominick-street, or at the residence of the Superintendent, No. 100 Twentieth-street.

QUESTIONS ON THE EPISTLES AND GOSPELS.

PART II.

This long wished-for publication has at last been issued, by the General Protestant Episcopal Sunday School Union, and is now ready for sale; together with a variety of new library books. Orders addressed to L. Sherman, Agent, will meet with prompt attention.

SITUATION WANTED.

A young man preparing to enter the Theological Seminary wishes a situation as teacher in some family or public school. A line addressed to A. B., this office, will meet attention.

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